The Nation.

NEW YORK, THURSDAY, APRIL 30, 1914.

Summary of the News

The crisis in Mexico, which by Tuesday of last week, when the naval forces under Admiral Fletcher commenced their occupation of Vera Cruz, had developed into actual warfare, was relieved on Sunday by the offer of mediation on the part of the republics of Chili, Argentina, and Brazil. The offer was promptly accepted by the Administration, with the stipulation that any plan suggested must include the elimination of Huerta and the proviso that in the event of an act of aggression by Mexico the United States should take what military measures it deemed necessary. Huerta's formal acceptance of the proposal for mediation was received by the Spanish Ambassador in Washington on Monday night, and was unconditional. It is understood that considerable pressure was brought to bear on the Federal leader by Great Britain, France, and Germany, as well as by the Powers of South America, to induce him to accept the proposal. The envoys of the mediating Powers began their labors in Washington by a conference on Tuesday.

The occupation of Vera Cruz was effected, with the loss of seventeen Americans killed and more than sixty wounded, by noon of April 22, General Maas and the Mexican garrison retiring to a point some fifteen miles from the city. The civil authorities were invited to continue their customary functions, and the inhabitants to resume their ordinary avocations. It was necessary, however, on Sunday to declare martial law for the proper government of the town, as the civil authorities were reluctant to assume control. The sensation of the week, from the point of view of the Administration, was the message from General Carranza protesting against the occupation and demanding the withdrawal of American troops from Mexican soil, the President and the Secretary of State having inclined to the belief that the assistance of this country in eliminating Huerta by forcible methods would be welcomed by the rebels. As a result of Carranza's attitude the embargo on arms was reimposed on Thursday. Nelson O'Shaughnessy, the United States Chargé d'Affaires, received his passports from General Huerta on Thursday, and arrived at Vera Cruz with his family and the personnel of the Embassy on Friday. A number of American refugees from Mexico City also reached Vera Cruz the latter part of last week, but many more remained or were detained in Mexico City, and until the mediation proposals were accepted considerable anxiety was felt for their safety. Dispatches to Washington on Monday gave the information that nearly 2,000 American refugees from interior points in Mexico had been sent to ports whence they could obtain transportation to the United States.

The Volunteer Army bill, designed to remedy defects in the law of 1898, hastily passed three days before the outbreak of the war with Spain, has been passed by both houses of Congress and signed by the President. We deal elsewhere with the provisions of the new law, one of the most important of which is that regulating the term of enlistment, which is not for a fixed period, as previously, but is ended when the emergency that called for the enlistment has passed.

Fighting of a more serious character than any that has engaged the American troops in Mexico has taken place during the past week in Colorado between the State militia and the striking miners. The strike area embraces a radius of some twenty-five miles from Trinidad, and since September, when the strike was called, it is estimated that not less than three hundred persons have been killed. During the past ten days pitched battles have been fought, the area of violence has extended to the northern mining districts of the State, more than a score of persons were killed last week and nine more on Tuesday. The outstanding cause of the strike is the refusal of the owners to recognize the union, and the passions of the men have been inflamed by the importation of strike-breakers. The State militia is apparently entirely powerless to deal with the situation, and the financial question involved by keeping it in the field has become a serious one. On Tuesday it was decided, after a Cabinet meeting, to dispatch Federal troops to the strike zone, which Gov. Ammons on the same day proclaimed to be in a state of insurrection. On Monday, at the President's request Chairman Foster, of the House Committee on Mines and Mining, had a conference in New York with John D. Rockefeller, jr., representing the interests controlling the Colorado Fuel & Iron Company, with a view to effecting a compromise with the strikers, but without result, Mr. Rockefeller presumably maintaining the position he took in giving evidence before the House committee of investigation, when he insisted upon the right of workers to engage in employment without reference to a union.

A convincing message from Colonel Goethals was read at the hearing on the Panama Canal Repeal bill on Friday, putting himself on record as favoring the repeal of the exemption clause on financial grounds.

The results of the elections held in Venezuela on April 19 to elect a President of the Provisional Government only became known on Thursday of last week. Dr. V. Marquez Bustillos, Secretary of War, was elected President, and Dr. J. Rojas Fernandez, Vice-President. The outgoing President, Gen. Juan Vicente Gomez, was elected Commander-in-Chief.

Official announcement was made on Monday that the Japanese Government would participate in the Panama-Pacific Exposition, for which purpose an appropriation of $600,000 was made as long ago as last May.

Preparations for active resistance to the Home-Rule bill continue to be made in Ulster, and counter-preparations by the Irish Nationalist Volunteers. On Friday night and Saturday morning the Ulster volunteers succeeded in landing 40,000 rifles and half a million rounds of ammunition, which have since been distributed by means of automobiles, and on Monday night the Nationalist organization retaliated by landing a consignment of arms, said to have come from America, at a remote spot on the coast of Donegal. There have been persistent reports that the Government contemplates taking some drastic step (the rumors that Sir Edward Carson would be arrested have been revived), and, according to dispatches from Belfast, five warships arrived off Larne, seventeen miles from Belfast, on Monday night. Despite official denials, the statement is repeated that regiments in Dublin are in readiness to be moved to the north. In the House of Commons on Monday Mr. Asquith was plied with questions on the situation. Concerning the gun-running of the Ulster Volunteers, which he denounced as "a grave and unprecedented outrage," he declared oracularly that the Government would "take without delay proper steps to vindicate the authority of the law and to protect the officers and servants of the King and his Majesty's subjects in the exercise of their duties and in the enjoyment of their legal rights."

The third reading of the bill for the disestablishment of the Church in Wales was passed in the House of Commons on April 21 by a vote of 349 to 245.

The result of the French general elections held on Sunday was to return definitely only 351 of the 602 Deputies. In 251 districts where no candidate obtained an absolute majority, a second ballot will be held on May 10.

The King and Queen of England paid a state visit to Paris, the first since King George came to the throne, on Tuesday of last week, returning to London on Friday. The cordiality of their reception testified to the firmness of the *entente*. It seems clear, however, from the terms of an official note issued from the British Foreign Office on the exchange of views between Sir Edward Grey and M. Doumergue, that there is no present disposition to turn the triple *entente* of England, France, and Russia into a more formal alliance, as the two last countries would desire.

The deaths of the week include: Judge James B. Holland, April 24; Count Khuen-Hedervary de Hedervar, April 25; Very Rev. Dionysius F. Best, George F. Baer, Thomas J. Barratt, April 26.

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The Week

During April, in the almanac-maker's phrase, look out for war. Of our chief wars, only one, if we consider that the War of 1912 virtually began with Madison's ninety-day embargo on April 4, has failed to date from that month. Our last entanglement completes a series of coincidences that extends even to the day. April 19, 1775, Parker met Pitcairn at Lexington; April 19, 1861, the first blood was shed at Baltimore; April 19, 1898, the joint resolution with respect to Cuba passed Congress; April 19, 1914, the ultimatum to Huerta expired. The one exception is the first Mexican war. Ezekiel Biglow dated his enclosure of his son Hosea's first poem, with its picture of Boston recruiters rattling away on kettle-drums, to "Mister Eddyter," in "june, 1846." But even that conflict had features appealing to the unretentive memory of schoolboys. The first blood had been shed by Taylor, April 24, six weeks before the actual declaration of war; while Scott fought Cerro Gordo April 18, 1847. The purely mathematical probability of a continuance of April's distinction may be slight; but if peace societies should choose to interpret this train of events as a peep into our Sibylline leaves, they might be forearmed to take special precautions during the third week of the second month of spring.

The National Bureau of Labor Exchange, proposed by the Commission on Industrial Relations, is in line with the recommendations of the recent Conference on Unemployment in New York. While the Bureau would have jurisdiction over all private employment agencies doing an interstate business, its most important service would be the gathering and distributing of information regarding the labor market, and the establishing of free public employment offices. As Professor Pigou, of Cambridge, remarks in his recent volume on "Unemployment," the efficacy of labor exchanges is especially great when they are organized "as an interconnected national system, and when they act, not merely as bureaus of information, but also as centres for the actual employment of hands." In accordance with our general policy in this country, we have hitherto left such matters pretty much to private management, only a few States having undertaken even to supervise the work of private bureaus in any thoroughgoing manner. Students of the problem feel strongly that the time has arrived for more scientific grappling with it on the part of individual States, and also of the nation. The Commission is not rushing into the new ground recklessly, but is to hold public hearings in New York and elsewhere before it attempts to draft a bill for presentation to Congress.

In contrast with the hysteria which has tainted some of the talk emanating from high railway quarters, is the quiet, but none the less forceful, statement of the cardinal factors in the railway-rate question made by I. L. Lee, executive official of the Pennsylvania. It is upon this plane of sober and comprehensive discussion that the subject should be treated by all three of the parties in the case—the railway companies, the Government, and the public. And so far as the public is concerned, certainly so far as the intelligent public is concerned, we believe its desire is altogether for a handling of the question in a spirit of fairness, and of regard for distant consequences no less than of immediate effects. That is the spirit invoked in Mr. Lee's remarks. He points out that we have entered upon a new era in operating railways, "an era demanding elimination of grade crossings, demanding improved railroad stations, steel cars, automatic signals, higher wages to the men, better accounting, and numerous other similar details"; but that we are not giving corresponding attention to the problem of "providing for the cost of these improvements." To maintain the standards exacted by modern conditions and modern opinion in these matters, the railways must have at command a big stream of new capital; and, says Mr. Lee, "there is to-day no established policy on the part of the people or the Government concerning the railroads which enables a man putting his money into a railroad investment to know the kind of treatment he is going to receive."

George F. Baer, who died on Sunday, was one of the ablest, and, in his personal traits as well as his personal achievements, one of the most remarkable, of the men who gave meaning to the title of captain of industry. He combined the talent of a great lawyer with the skill of a great organizer, the expert knowledge of a thorough railway man, and the iron will and fixed adherence to sound business principles which are necessary to make these qualities productive of real success in such an undertaking as he assumed when he took the helm in the affairs of the Reading Company. To him is due the transformation of that railway from a condition of chronic bankruptcy to a condition of assured prosperity. This he accomplished, not only by skill as a manager and power as an organizer and administrator, but by steadily resisting all kinds of pressure by financiers to conduct the road upon stock-jobbing instead of railway principles. He put blood into the road instead of sucking it out. The Reading under Baer fared like the Union Pacific under Harriman, in contrast with the Missouri Pacific under Gould, the 'Frisco under Yoakum, or the New Haven under Mellen. Baer placed the road where bankers would come to it, instead of placing it where it would have to go to bankers. His work as a railway manager must be accounted as remarkable, not only for ability, but for soundness.

There is nothing startling about the scheme developed by employees and officials of the New York Edison Company for investment in the stock of the company by persons in its service. But every movement of this kind is to be welcomed, both as good in itself and as an indication of a tendency which many hope may become general and may assume a character of very great importance. There is, in one respect, more significance in a simple and modest plan like this than in one that is of dazzling attraction; for what it lacks in greatness of immediate effect it supplies in the evident fact that it is capable of imitation in almost any soundly established industrial enterprise. Under this scheme it is free to every employee to invest or not, as he pleases; and the mechanism provided is that of an "Employees' Investment Company," to the stock of which subscriptions of the smallest amounts may be made, these being applied by the ancillary company to the purchase of stock of the Edison

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Company itself. The result, in the course of years, says one of the Edison Company officials, will be to "make of the persons working for the electric company one of the most formidable groups of stockholders, and they will have power to make rulings and laws affecting their own business welfare." It is along lines like these that many serious students of industrial conditions hope to find the development of a more wholesome relation between capital and labor.

One of the duties of the Governor of Massachusetts is to veto the annual bill giving the "veterans" of the Spanish War preference over civilians in appointments to the civil service of the State. The effect upon the quality of work done for the State is, of course, beneath consideration. What impresses the outsider is the persistence with which the bill is introduced and passed, only to be vetoed. For a series of years every Governor of Massachusetts, Republican or Democrat, has had the privilege of disapproving it. Do the members of the Legislature secretly hope that he will take upon his shoulders the responsibility of preventing its enactment, while they shake their heads in apparent sorrow over his obstinacy? It must be admitted that the "veterans" of all our wars have never shown reluctance to jog our memory of their sacrifices.

American moralists on the false pride of denominationalism have never had need to go to Kikiyu for a text. A plain one is revealed in the John F. Slater Educational Fund's examination of church schools for negroes in the South. In the cities and towns of twelve States it reports fifty cases of the flagrant duplication of effort by denominational schools; in some, four or five are weakly but eagerly competing with one another or with the public schools. The tactful administrators of the Fund appeal to a sense of denominational expediency. One coöperative school, founded on that at present strongest, should generally suffice. Each church might put the money saved "into some strong, central college or industrial institute, whose graduates would be fitted to carry forth the particular faith. . . . Or if no one church school might be left with the work, especially in primary education, might not all withdraw to advantage and coöperate with the public-school authorities in providing better facilities?" No one thinks money for negro education can be made to go too far; and the churches could recite with more fervor the immense need for contributions if their own failure to coöperate were not in part responsible for it.

The health of Jacob A. Riis, it is stated, has become so impaired as to require his retirement from the activities to which he has been devoted. He is as yet only on the threshold of old age, being not quite sixty-five, and there are not many men in the country who have more fairly won the good wishes of all "men of gentle will" for many years of quiet happiness after a lifetime of active effort. Mr. Riis was one of the vanguard of that army of men and women who, in the past five and twenty years, have been laboring to improve the lot of the least fortunate of their fellow-beings, and have quickened the national conscience in this whole domain of thought and feeling and action. In his work, and his talk, and his writing, about conditions in the slums of New York, there was a quality of heartfelt sympathy, made all the more moving by a kindly and genuine humor, which was peculiarly contagious. A certain simplicity of mind, which in some matters that he touched was not to his advantage, only strengthened him in what he said and what he did about the wretchedness of Five Points, the crying need of downtown playgrounds and parks, and other concrete things that he fought for and won in behalf of the poor of New York. He can take to himself, in his retirement, the satisfaction that goes with having done good work himself, and having been the cause of good work, and of good feeling, in others.

If anything is more wonderfully fraught with chance than history, it is undoubtedly the collection of historical materials. The rich mine in which Assistant State Librarian Swem of Virginia has been delving for manuscripts concerning the Old Dominion, Kentucky, and the Northwest is calculated to make the growing tribe of Western antiquarians green with envy. His zeal and industry in tabulating the mass of material that he discovered in the basement of the Library are undeniable; but how its exploration was left for him is a story paralleling the finding of the Jesuit Narratives and Kaskaskia Records. Mr. Swem's report, "A List of MSS. Recently Deposited in the State Library by the State Auditor," enumerates among the accumulated State and county papers of a century and a half nearly 700,000 pieces of value. Records of property alone are estimated "to constitute the most authentic and comprehensive source material for the economic and social history of Virginia from 1782 to the close of the war between the States." Items abound scarcely less interesting than the following: "Clark, George Rogers. 70 packages of letters, accounts, orders, captured papers, and miscellaneous documents concerning George Rogers Clark and the Illinois country, 1778-1783. 300 pieces per package." Nothing of more interest to the growing army curious concerning the opening of the Ohio and Mississippi country has been recently brought to light; though the work of investigators among buried materials has been a rising monument to the ability of a new historical perspective to bring forth new Columbuses.

How unresponsive to the spirit of the time it is possible for a community to be is illustrated by Indianapolis, which, according to the latest reports, is not to have a "clean-up week." Not to have a clean-up week is worse, if anything, than not to have a "slogan" or a plan for a civic centre. But the Indianapolis Board of Public Works takes the position that the city is cleaning the streets and alleys all the time, and that a special week for that purpose is unnecessary. If citizens have any complaints about the work as at present conducted, they are invited to state them. This line of reasoning may sound well, but it overlooks the main point. What is the purpose of a clean-up week? To clean up? Of course not. The purpose of this institution is to arouse the spirit of coöperation among the citizens, to get them off the beaten track for a few days, to set everybody doing something that he is unused to doing. Clean-up week, in a word, has the same end as reading poetry or listening to a Chautauqua speaker. It makes one feel that one is a part of the great uplift of hu-

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manity now everywhere staged, and at the same time it is a novel form of recreation.

Federal Commissioner Claxton holds that the schools should provide instruction through "what is now, in most cities, a long, wasteful vacation." The Chicago *Tribune* supports local educators in pronouncing the three months "an unnecessary waste, and worse than waste." Whether the vacation ought to be shortened may be arguable either from the point of view of the revolutionary schedule of Dr. Claxton, involving completion of eight years' primary work in six, extension of secondary studies to comprehend early college work, and the advanced specialization of the universities, or from that of city residents to whom the long vacation seems an outgrown rural institution. But opposition has heretofore been effective, in a feeling that even slight *ennui* at home was not harmful, if thereby the return to school was made something not to be contemplated with loathing.

A new magazine which challenges the public with such a title as the *Unpopular Review* must expect to stand on its mettle. But if the January issue left any lover of "disagreeable truths" doubting whether this particular quarterly was likely to justify its name over-well, his doubts have probably been removed by the solid substance and brilliant execution of the second issue, now out for April-June. On inspection the truths turn out to be fairly agreeable. Their nature may be gathered from the opening articles of the current number. Thus, the initial paper deals with the "Soul of Capitalism": "a broader and more liberal humanity than the world has known before—such, after all, is the evolving soul of capitalism." It will pass away, being "none too responsive," but in its place will come neither unbridled individualism nor a socialistic regimentation. As a pendant to that thesis stands the article on "Natural Aristocracy," which argues that "the remedy for the evils of license is not in the elimination of popular restraint, but precisely in bringing people to respect and follow their right leaders. The cure of democracy is not *more* democracy, but *better* democracy." Meanwhile the writer of the essay on "A Sociological Nightmare" makes excellent fooling of the wild scramble of theorists who are turning society into an "addled Parliament" of tongues; another essayist, with genial gallantry, rallies the women on their presumed "Right to Be Amused," and still another speaks with grave concern of "Social Untruth and Social Unrest," as seen in the careless, or wicked, habit of exaggerating actual evils in such a way as to promote a revolutionary propaganda rather than a salutary reform.

There is abundant other matter in the *Unpopular*, but from these opening articles its main intention is clear—to laugh the follies of the day out of court, and to stand stanchly for what has been proved and found good; to distinguish between the giddy eddies of conceit and the advancing current of order; to look below the surface glitter at the deeper meaning of the age; to be wise and merry at the same time. To such a quarterly the *Nation* extends the right hand of fellowship. And for Mr. Henry Holt, who is at once the editor and publisher, we desire the success that he merits and all the enjoyment that he is sure to find in his new undertaking. His friends will hope that a goodly number of men and women who have never heard his voice may come, through the pages of the magazine of which he is the animating spirit, to share with them the ripe wisdom of his years and experience.

If the victory of the Oxford relay team at the Pennsylvania games does not excite a shout of gratulation in England, it will be at least "a thought," in Mr. Pecksniff's words on a like occasion, "which is very soothing." The less noise is made over it, of course, the more readily will some Americans correct an exaggerated impression that athletic decadence has been the introspective topic served with British luncheon, dinner, and breakfast for months. Nothing lacked to make the triumph complete. The single American Rhodes scholar among the runners made the poorest race, in comparison with his opponent, of the four. The eight-inch margin at the tape, the pluck of the English runner, who closed up fifteen yards in the last mile and collapsed, the virtual record for a heavy field, united to distinguish the result.

Charges of conspiracy and falsification are steadily hurled against Mr. Asquith, and if Mr. Bonar Law, when brought to the point, will mitigate and explain and postpone, that does not seem to stand in the way of the same accusation being brought forth with the same degree of violence on the next occasion. The Unionist indictment was challenged last week by Mr. Asquith, who offered to set a day for debating the conspiracy charge; whereupon Mr. Bonar Law embattled suddenly became Mr. Bonar Law judicial, asserting that he could not fling himself into the fray for King and country until he had read a Government White Book on the subject.

The personnel of the new French Chamber of Deputies, returned by the general elections held on Sunday, will not finally be determined till after May 10, when there will be a second plurality turn for the 251 districts which gave no absolute majority. It is probable, however, that the Radical and Socialist majority will remain in power, although on Sunday's voting the groups led by ex-Premiers Briand and Barthou, and known as the Democrats of the Left, have made some gains. The murder of the editor of *Figaro*, followed by unpleasant disclosures regarding the close connection between high finance and men high in political power, may have affected the outcome in isolated instances, but it will hardly have broken the established ascendency of the radical elements. The murder of M. Calmette led to the resignation of two Cabinet members and might have overthrown the Doumergue Ministry if the elections had not been so close at hand. The advantage of being in power during a general election is recognized in France as in other Latin countries. The issue which has been most debated during the campaign is the proposal for an abandonment of the three years' military service law, which was enacted almost the other day under the influence of the German war scare. At that time there was every sign that the nation, with the exception of the Socialists, was united in favor of the longer term of service. The fact that a return to two years has now been found a popular election cry shows to what extent national "upheavals" may be exaggerated as the result of manipulation.

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MEXICO.

The week that has passed has been one of grave and sobering experience for this country. We have been, not on the brink of war, but actually in armed conflict with another Power—call that power Huerta or Mexico—and while there was on all hands a determination, if the worst must come, to do what must be done, there was evident in the mass of the American people a profound distaste for the whole sorry business, a conviction that somehow, somewhere a blunder had been committed, and that we were going to war for no just cause and with a people against whom we had no just quarrel. Nobody will rightly accuse President Wilson of insincerity in contending that our operations have been directed not against the Mexican people but against Huerta, but the reply of Carranza to the amiable overtures of the Secretary of State is sufficient demonstration of the view that the people of Mexico as a whole take of our action.

The plain facts of the case are these: that the Administration has undertaken hostile operations against a man whom it has refused to recognize as *de-facto* President of Mexico, because he temporized about making reparation to this country for an insult to the flag in the precise form prescribed by international usage. It was not even that an apology had been refused, for it had not. Huerta had made an apology; more, he had undertaken to salute the flag in the manner demanded, the only stipulation being that the salute should be returned and that a protocol to this effect should be put into writing. That was the occasion for the undertaking of an enterprise the end of which no man can foresee, but which has already exacted its price in the lives of Americans and Mexicans. And the reason for the refusal of the protocol? Because it was not in accord with diplomatic usage? But what has diplomatic usage to do with a private individual whose official existence we do not recognize? Or because the mere signing of it might involve that recognition which we have so studiously avoided? So, we may talk to a man through our accredited diplomatic agent in Mexico, but rather than correspond with him we will go to war. It is straining at a gnat and swallowing a camel.

These are the official reasons advanced for our action in Mexico. Nobody pretends that they are the sole reasons. If they were, our justification for the extreme measures that have been taken would appear even more miserably inadequate than it does. Huerta has pursued a policy of pinpricks exceedingly trying to the patience of the Administration, galling to the pride of any but a nation that is truly great and secure in the consciousness of its national honor. The lives and property of American citizens have been in danger in Mexico, and to protect their lives is one of the first duties of a government; but in the part of Mexico controlled by Huerta Americans have enjoyed heretofore a greater security than in those districts which are in the hands of Villa and the rebels. Yet, be it remembered, it is against Huerta, and Huerta alone, not against Villa, not against the Mexican people, Federals or rebels, that all the armed resources of the United States have been arrayed.

These, we think, are the kind of reflections that have been in the minds of many thoughtful Americans during the past week. It is because the majority of the American people realize, perhaps vaguely, the inconsistency which has marked the policy of the Administration, the inadequacy of the grounds on which war has been threatened, that there has been a notable absence of the jingoistic spirit.

The same temperate spirit which made the American people view with distaste the prospect of a war in Mexico has made it welcome with a sense of profound relief the announcement on Sunday of an offer of mediation by the republics of Brazil, Chili, and the Argentine, and the acceptance of the offer by our Government and by Huerta.

Confessedly, the difficulties still confronting us are many and great. Whichever way one looks at it, the Mexican situation appears formidable. The chapter of accidents may go fatefully against the plans of the Administration and of our mediating friends in South America. But a good and hopeful beginning has been made, and the thing to do now is to press on with courage.

Already much has been accomplished. In accepting so promptly, even if with due reservations, the good offices of Brazil, Chili, and the Argentine, President Wilson gave the very best proof of his sincere desire for peace. One needs only to recall the difference in 1898. Then the British Ambassador made a proffer of friendly services, on the part of European Powers, to prevent the war with Spain, but it was politely declined by President McKinley. Mr. Wilson could, in consistency, do no less than welcome the approach of the South Americans. He and Mr. Bryan have been negotiating a series of treaties aiming to bind the nations to agree to a certain "pause" for inquiry and reflection, before passing from a cause of hostility into actual war. The offer of such a breathing space was immediately accepted by the Administration, and President Wilson must have seen how ready his countrymen are to support him in every reasonable effort to ground arms in Mexico.

Most welcome, also, is the instant effect of his action throughout South America. It came in the nick of time; for ugly things were already beginning to be said about us in the Argentine press and in Brazil. In Montevideo, anti-American demonstrations had actually begun. It is evident that a strong feeling against the United States would soon have been manifesting itself in all those countries. If war with Mexico had been resolved upon, for whatever reason and with whatever disavowals of selfish purposes on our part, we should have been denounced up and down South America as a nation of hypocritical land-grabbers. But now all this will be stilled; for it is in the hands of South Americans that we have, as it were, placed the keeping of our honor, with the task of avoiding war with Mexico, if that be possible. The effect will surely be to create a great and favorable revulsion of sentiment in South America.

Even in distraught Mexico, the result must be to revive confidence in the forbearance and good will of the United States Government. The present, surely, is the moment for intelligent and patriotic Mexicans to assert themselves. They must see that here is a last chance to prevent their country from either bleeding to death or being overrun by a foreign invader. In the fact that mediation is now offered by nations of their own race and speech, they ought to see the happiest auguries. The advances made to the Mexican people by the South

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American mediators are certain to be sympathetic. So, too, will their advice be intelligent and candid. Now, if ever, there ought to be a great rallying of the better-class Mexicans in the hope of working out a plan that shall at once stay a desolating civil war, put a stop to threatened foreign hostilities, and give promise of a permanent restoration of law and order.

Any suggestion of this kind must perforce be at present only tentative. The great thing is that time for thought has been gained, time for negotiation, time for the humane instincts to reassert themselves. The fighting has been checked. Opportunity for reason to utter its voice has been obtained. The whole Christian world will look on with devout hope that the effort now making to find a peaceful solution may in the end succeed.

THE ARMY AND THE WAR.

Our aggression in Mexico finds the regular army in vastly better condition for a campaign than it was in 1898. Then its authorized strength was 27,164, but its actual numbers considerably less. Many of its officers were incapacitated by dry-rot and advanced years. Many regiments had never met as a whole, and only two or three generals had ever manœuvred a division, much less a corps. The lieutenants and captains of 1898 are the colonels and generals of to-day. Whereas Gen. Shafter was physically incapacitated for active service and sixty-three years of age, Gen. Funston, our senior brigadier, is not yet forty-nine, and of a vigorous and alert personality. To-day the authorized strength is 100,000, and the actual numbers close to 90,000, including the Philippine Scouts. Of the total, 65,000 are in this country, the rest being in Panama, Porto Rico, Hawaii, and the Philippines. These figures include the Coast Artillery.

No one would, of course, contend that our army has reached perfection. The inertia of a body of officials with permanent positions is greater than those unacquainted with it can imagine. There is an almost paralyzing lack of initiative; officers sit at their desks and too readily become the victims of conservatism and of red-tape regulations. Hence, if a large mobilization should be necessary, we should see a good deal of the confusion of 1898, and certainly much of the delay repeated, particularly as the Volunteer Army bill has only just passed. There has been great slothfulness in working out detailed plans for the mobilization of the militia, although most elaborate programmes for the invasion of Mexico by the regulars have been in hand for several years. But for two years many regulars have been in camp in Texas or patrolling the border, between 17,000 and 18,000 being so employed to-day. There probably never were American troops in better physical condition for service, and 4,000 of them were promptly sent by water to garrison Vera Cruz. While Shafter's army was a splendid aggregation of small units, admirably officered as to captains and lieutenants, the present regiments are far better armed and equipped, and their officers have had a much broader training and far greater variety of service, notably in large bodies. Fifty per cent. of them have seen active service in Cuba or the Philippines, and the average age of the officers of every rank is much lower than was the case in 1898, while their physical condition is superior.

But should all of Mexico turn against us, these men would be merely a drop in the bucket. Indeed, the best-drilled militia, like that of New York, would, in the event of hostilities actually developing, do well to expect an immediate call to arms. Somebody would have to take the place of the regulars on the Texas border, even if our operations were confined to the Huertistas. Forts must be garrisoned to relieve the Coast Artillery, which would have to do infantry duty, as it did in Mexico before, and as it did in the Civil War. This use of the militia would be of great service, and would be within the Constitution; the Attorney-General has ruled that, in accordance with the specific terms of that document, militia cannot be sent across the borders of our country. Insistence by certain militia on their right to fight on their own territory was the cause of one defeat in our war of a hundred and two years ago. Under the proposed new volunteer law, State militia regiments will be allowed to volunteer as a whole—which was the principle for which the Seventh New York stood up in 1898 and for which it was so outrageously ill-treated by an unthinking public. But even the New York regiments cannot all go until, in accordance with our Constitution, 10,000 militia are raised to take their place. These would be partly officered, as in 1898, by men who for physical or for family reasons are not able to go to the front.

As for the troops, many would drop out for similar reasons. All talk of the 112,000 militia being ready for war as a whole is nonsense. The regiments would have to be made over largely, as in 1898. Volunteer regiments of wholly new material should come into being, now that the new bill is law, under far better auspices than in 1846, 1861, or 1898. For instance, it will provide a system of recruiting regiments in the field from recruit depots, instead of the wasteful practice of the Civil War of recruiting new regiments when the veteran organizations melted away. It provides for the appointment of staff and general officers; it makes easy the passage of regular officers to the highest places in the volunteer regiments, and provides temporary substitutes for the officers thus detailed away from the regulars. It prescribes that the President, instead of the Governors, as heretofore, shall appoint all volunteer officers, and that preference shall be given to men of experience and training in the army, the militia, the volunteers of 1898, and the military schools of the country. There is also an excellent provision for eliminating unfit or vicious officers. Under this law there should be no payment of bounties and no short-term enlistments, both great evils in 1861-65. Finally, the President is authorized by the law to call out 200,000 men as he sees fit.

But it is an open secret that as time has gone on the army authorities have steadily raised their estimates of the number of troops needed to "pacify" all of Mexico. Originally, the estimate was 250,000 men and five years. To-day some generals estimate as high as 500,000, and an expense of a million dollars a day is expected by all. Should all Mexico be arrayed against us, the country would have to be prepared for terrible sacrifices of men and money. Only two or three of our active generals have commanded a brigade during hostilities; their worth would have to be tested in what one of them has called the "best guerrilla country in the world." The cost of it all might easily be staggering.

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THE RIGHT TO PUNISH.

There appeared in the newspapers a short time ago an item to the effect that in Rhode Island a former convict has brought suit for the recovery of wages which he says are due him for labor performed by him while a prisoner under the convict-contract system. The suit is based on the fact that the Constitution of Rhode Island, which contains a prohibition of slavery, does not expressly declare that the prohibition is not to be understood as covering labor, or involuntary servitude, exacted as a punishment for crime. The language of the Thirteenth Amendment to the Constitution of the United States is: "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." But we have no desire to enter into the judicial question brought up in the Rhode Island case, as such.

What does interest us very much is the attitude that appears to be adopted towards the matter by certain advocates of prison reform. With the general aims of the constantly growing numbers of earnest workers in this field we are in hearty sympathy. There is a tremendous task before us in the direction of improved methods of treatment of criminals, not to speak of the extirpation of outrageous abuses and flagrant inefficiencies in the administration of existing methods. But along with a great deal of admirable endeavor, both in the way of constructive criticism and of intelligent experiment, there is rife nowadays a great deal of crude dogma and dangerous sentimentality. It is stated that this convict's suit is backed by persons interested in prison-labor reform. The case for his claim, as seen by them—and apparently approved by the editor—is thus stated in an editorial in the Chicago *Record-Herald:*

> The theory is that a convict should be paid decent wages, and that his family or other dependents should have the benefit of his toil. Of course, if the convict is a slave, he has no rights that anybody is bound to respect. If he is not a slave, the wages of his toil and conditions of his employment in or out of prison require proper regulation in the interest of justice. It is to be hoped that the Supreme Court of Rhode Island will not seek or find some technical loophole through which to escape, but will tackle the issue in its vital bearings and rejoice in the opportunity to hand down a memorable opinion.

Undoubtedly, the question of a convict's wages and of the conditions of his employment is one that requires "proper regulation." It may be that to give him the full net proceeds of his labor would be a wise policy; it is almost certainly true that some approximation to such a course would be most beneficial to the community as well as to the convict. But to say that he has a right to such treatment simply because he is not a "slave," is to reduce to absurdity the whole idea of criminal justice. Where are you going to draw the line? If he possesses the ordinary rights of a freeman, he possesses the right to come and go, to enjoy the society of his wife and children, to work as much or as little as he pleases. Is he to be mocked with mere wages, to be enjoyed perhaps only after years of waiting, and in the meanwhile to pine away in loneliness and confinement? Is the withholding of wages the only deprivation which the slave endures? Is it the bitterest of the pangs he is called upon to suffer? Is the loss of liberty nothing, so long as a daily dole of money is added to the daily dole of food?

We ask these questions not by way of legal argument on the Rhode Island case, but on account of their bearing on the whole subject of criminal law and criminal administration. Those who undertake to settle the fundamental issues of that subject by an appeal to the mere catchwords of an abstract dogma of human rights are only saved from sinking in a quagmire of impossibilities by failure to carry their dogmatizing and sentimentalizing to its legitimate conclusion. The abstract right of a man to the ordinary prerogatives of a freeman is either forfeitable by crime or it is not. If it is not forfeitable, we have no right to deprive any criminal of his liberty. If it is thus forfeitable, the nature and limits of the deprivations to which he may be subjected must be determined by considerations of public expediency, and not by the dicta of any abstract theory of human rights. Let unnecessary harshness be abolished, by all means; but let it be abolished because it is shown to be unnecessary or ineffective. Let encouragement to thrift be given the convict; but let it be given because there is sound reason to believe that it will promote his reformation, or succor his dependents, and will not injure the community.

We grope sadly, to be sure, in the treatment of these matters. We have given them scant attention; we have blundered in regard to them; we have suffered venality and incompetence to work untold evils in relation to them; we have even been shamefully niggardly in supplying the means for a proper administration of the system we have. To mend all this—slowly if we can do no better, rapidly if we can arouse the community to a sense of its full duty—is an urgent task. It is being carried on by men and women who devote their lives to this unattractive and often thankless work. But with all its faults and shortcomings the system of criminal justice has performed a function absolutely indispensable to the carrying on of civilized life. It has done its work wastefully, stupidly if you please; but it has done its work, and that work continues to be as essential as ever. In order to maintain it, it is necessary to hold, with clear conviction, without tremor or apology, that the right to punish rests on the solid foundation of the highest public expediency. Those who indulge in such talk as we have here been criticising can find no logical stopping-place short of a complete denial of that right as so founded. And that way madness lies.

THE LONELY HEIGHTS OF SCIENCE.

Looking under the name "Hill," in the Encyclopædia Britannica, we find "Hill, Ambrose Powell, American Confederate soldier," "Hill, Daniel Harvey, American Confederate soldier," "Hill, David Bennett, American politician," and other Hills, American and English, but not Hill, George William, American astronomer. Nor did the death of George William Hill, a few days ago, evoke from the American newspaper press anything more than perfunctory notice. Yet he was one of the extremely small group of men in this country whose scientific work was of the highest order. His researches in celestial mechanics will rank permanently among the memorable achievements of the human mind in a domain in which some

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of the greatest intellects of the race have exerted their utmost powers. One of the many notable testimonials to his rare eminence was the publication, several years ago, by the Carnegie Institution, of his "Collected Mathematical Works," with an introduction by Henri Poincaré, the most illustrious French mathematician of the last two generations. In this introduction, Poincaré gives an outline of Hill's researches, and discusses their relation to what had been done by his predecessors, and their bearing on the future development of celestial mechanics.

So remote are labors like these, not only from the ordinary interests of mankind, but from the possibility of even a dim apprehension of their nature on the part of any but mathematicians, that it is not surprising that the man whose life is given over to their pursuit gains none of the glittering rewards, such as they are, of popular notice. And in the particular case of George W. Hill, it would be peculiarly inept to treat the absence of such notice of him, alive or dead, as a personal grievance. For Hill was, by deliberate choice, a recluse, a solitary, even in relation to the small circle of the elect who were capable of fellowship with him in the special intellectual field to which he was so exclusively devoted. And yet one can but feel that, in one way or another, the consciousness of this kind of high endeavor and achievement might well be more widespread than it is; and that if it were, the result would be a reciprocal benefit—a benefit to the man of science and a benefit to society at large—of no small value. In the case of an almost freakish simplicity and self-withdrawal like that of Hill, it may be that nothing of the kind would be possible; but his case is highly exceptional. It is not many years since there died an American mathematical physicist of similar scientific eminence, a man whose work is acknowledged to be in the first rank, and who was during his entire career professor in one of our leading universities; but how many Americans knew the name of Willard Gibbs? How many persons in New Haven—how many Yale students even—were aware that this modest scholar was one of the world's leaders in a great field of scientific thought?

It is something of a coincidence that within the few days since the death of Dr. Hill, another American man of genius has been taken away who, different in almost every possible way from Hill, was like him in that his life had for many years been passed in extreme seclusion. A man at once of extraordinary acumen and originality, and of a phenomenal range of intellectual interests, there was in Charles S. Peirce a vein of the erratic, perhaps one may say the unstable, which seems to account for his achievements having fallen far short of what might have been expected of his unquestionably splendid powers. Even as it is, however, he left his mark on at least two branches of the intellectual activity of the age. In that modern development of the science of reasoning which is usually designated by the name of Symbolic Logic, his work well deserves to be called *bahnbrechend;* the leading German writer on the subject, Ernst Schroeder, makes it the foundation of his extensive treatise. And it is from Peirce that William James derived the name "Pragmatism," and the doctrine for which that name stands in James's work; though, in the interest of accuracy, it is necessary to add that Peirce repudiated James's development of his seminal idea. But the concrete fruits of Peirce's labors, many as are the fields in which he worked, are small in comparison with what those who came into contact with him could not but feel would have fallen into his hands if he had but possessed that something—constancy, balance, or whatever it may be—which nature seems to have denied him.

That there might be—that there has been in other times and other countries—an atmosphere more genial and friendly even for those whose labors carry them to those strange and lofty heights in which dwells the mathematician or the abstract philosopher, we have already intimated. But these almost self-condemned exiles from "the kindly race of men" are not the only scholars who suffer from an intellectual isolation that is deplorable, and to the nature and consequences of which we seldom or never give attention. That free-masonry of the intellect which has played an inestimable part in the higher culture of Europe is almost wholly absent, as yet, in our university circles.

Foreign Correspondence

THE BRITISH CIVIL SERVICE—RECOMMENDATIONS OF A ROYAL COMMISSION.

LONDON, April 17.

The British Civil Service has had a hard task to live down the reputation given it by Charles Lamb. His rhyming account of the problems that occupied him daily from ten to four, and his practice of making up for late arrival by going away early, have left a widespread impression that Whitehall is almost a synonym for Lotus Island. But Lamb retired from the East India Office in 1825, and nowadays the interiors of the large buildings that stretch from Trafalgar Square to the Houses of Parliament show little resemblance to a land where it is always afternoon. Indeed, the pressure upon the more responsible Civil Servants when bills relating to their own departments are passing through the House might be compared to that upon the station masters of the big railway terminals during the excursion season.

Not only is the daily round of the Government clerk far more strenuous than a hundred, or even fifty, years ago, but, at the same time, the gate into the service has been narrowed by the modern custom of filling so many of the appointments by open competition. In 1853 it was declared by the Commissioners chosen to report on the existing system of appointment by nomination that "admission into the Civil Service was greatly sought after, but it was for the incompetent and the indolent and incapable that it was chiefly desired." The Government departments then were regarded "as a means of securing a maintenance for young men who have no chance of success in the open competition of the legal, medical, and mercantile professions."

That scandal, at any rate, has been brought to an end. A Royal Commission on the Civil Service that has been sitting for more than two years has recently published its recommendations, based on four considerable volumes of evidence. It finds that the fundamental principles on which the Service is based are sound, and that its organization is, in the main, efficient. There are some defects of considerable importance, for which remedies are suggested, but the Commissioners recommend that the principle of open competition should be adhered to, and, whenever it is applicable, extended.

One of the reforms now proposed is due to the recent agitation against "blind alley" employments. At present, there are about 2,600 "boy clerks" who are recruited between the ages of fifteen and sixteen. Some of these have a chance of getting a permanent clerkship, but most of them are dismissed at eighteen. It is recommended that this class be entirely abolished, and that, in future, the lowest class in the official hierarchy shall be a "junior clerical class," recruited at sixteen, from boys who have completed the intermediate stage in secondary schools. Appointments to this class will be permanent.

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Perhaps the most hotly contested question that has demanded the attention of the Royal Commissioners has been the relation of first division clerks to second division clerks. At present the first division is a *corps d'élite* of about 450 officials. They enter the service through the door of one of the most difficult examinations in the British Isles. With few exceptions, the successful candidates are men who already have gained high university distinctions.

The higher status and better prospects of first division clerks are keenly resented by many members of the second division. These are men who enter the service at the age of eighteen or thereabouts, after an examination of a much less advanced type. Their demand is that at least the first division should be largely recruited by promotions from the second, so that a young man who enters at this earlier age, after no more than an ordinary secondary education, should have a chance of some day rising to the highest post in his department.

Some of their most prominent advocates have weakened their case by an absurd attack upon the first division as the apanage of a privileged caste. This is sheer nonsense. Most of the first division men are, in fact, men without private means, who have made their way through a university by scholarships. Some of them, it should be noted, come of working-class families, and have climbed the educational ladder from the lowest rung, by winning scholarships in the first place from the elementary to the secondary schools, and afterwards from the latter schools to the universities.

The Commissioners emphatically reject the proposal that the first and second division clerks should ultimately be merged into a single class. They reach the conclusion that the best education, taken in conjunction with the training and formative influences of university life, produces the best type of public servant. This opinion is confirmed by Sir Francis Mowatt, permanent Secretary to the Treasury from 1894 to 1903. In an interview in the *Times* he points out that "experience in comparatively routine work, industry, and trustworthiness—qualities which distinguish the second division in a high degree—though they are justly entitled to the description of merit, do not of themselves qualify for the higher duties of control and administration."

It is, indeed, a most short-sighted policy to attempt, in the supposed interests of democratic equality, to break down the barrier between the first and second divisions. A young university graduate who has to keep himself by his own earnings finds his great difficulty when he has completed his course at college and is looking round for a career. The scholarships that have hitherto kept him have now dropped. At this point the civil-service first-division competition comes to his aid. If that is to be abolished for the sake of improving the position of youth who enter the service at eighteen, the chief sufferers will not be members of the aristocratic caste, but the ablest sons of middle-class and working-class homes.

H. W. H.

THE NEW PARLIAMENT—LEADING PERSONALITIES IN FRENCH POLITICS.

PARIS, April 17.

Five of the six Republican leaders of the past four years are likely to remain the protagonists of the new Parliament which will assemble in June as a result of the general elections on Sunday, April 26. Leaders of the Conservatives and of the Monarchist remnant do not count. All fairly represent a high and not uncommon type of member of Parliament in France.

Raymond Poincaré is fifty-four years old, and has been removed from active politics by his election to the Presidency of the republic. He was elected against the utmost endeavors of Extreme Radicals and Socialists, for, as Prime Minister, he had been directing French interior and foreign policy along other lines than theirs. He belongs to a family distinguished in science, and his cousin Henri Poincaré was the greatest mathematical genius France has produced for a century. He is a man of complete university education, a lawyer occupying a foremost place in the exclusive Paris bar, and a member of the French Academy. He entered Parliament at twenty-seven, was Minister of Public Instruction at thirty-three, and was twice a particularly able Finance Minister; and he was a power in European councils when Foreign Minister during the Balkan troubles.

Alexandre Millerand is fifty-five years old, and is also a leading Paris lawyer. He first appeared in politics as one of Clemenceau's young men on the famous *Justice* newspaper. He was in Parliament at twenty-six, but did not enter a Government until he was forty. Then, from 1899 to 1902, he was Minister of Commerce in the Government which Waldeck-Rousseau organized to settle the Dreyfus affair. He was known as the first Socialist that ever held a post in a French Government.

Like Briand, who came later as chief of Government, he has been repudiated by the Unified Socialist party of Jaurès. In the Poincaré Cabinet he was Minister of War, and he is credited with having prepared the return to the three years' compulsory military service, which has been so opposed by Extreme Radicals and Socialists. His power is in his intelligent, serious, and patient labor.

Aristide Briand is fifty-two years old. He took his university degree in law, but entered politics early as director of the Radical Socialist journal, *La Lanterne*. He was forty before he was elected to Parliament, where he sits as an Independent Socialist for the strong workingmen's constituency of the manufacturing city of Saint-Etienne. He took a leading part, conciliatory as far as possible, in the preparation of the law of separation of church and state. He became a Minister with Clemenceau at forty-four, and he has since been twice Prime Minister.

The French Parliament has perhaps never had a greater master of debate in patient reasoning, ready answer, and warm, persuasive voice. He has also great power over popular assemblies; and his instantaneousness of thought is said to be the result of frequent participation as a college student in the cabaret politics of his native seaport. He is accused by Radical Socialists of leading the republic straight toward Conservative reaction. He will not soon be forgiven two famous words summing up volumes of political argument—that the present Parliamentary constituencies are "stagnant pools," and that the great need of the country is "appeasement." These have damaged vitally the Extreme Radical position. As for Socialists, they have shown themselves capable of alliances with other parties when these advance their peculiar aims.

Louis Barthou is fifty-two, a lawyer of the Paris bar and a writer. He entered Parliament at twenty-seven and Government at thirty-two; and at thirty-four he held the important Ministry of the Interior in the Moderate Republican Méline Cabinet. Beginning with Clemenceau, he has been a member of several Radical Governments in late years and was Prime Minister after Briand until November of last year. Then Extreme Radicals and Socialists, led by Caillaux in an unexpected combination, succeeded in overturning his Government and the "appeasement" policy with it. They accuse Barthou of Opportunism with a Conservative trend, dangerous to the Simon-pure republic.

Joseph Caillaux is fifty-one years old, and was the real leader of the Extreme Radicals until the unhappy shooting of his political enemy, Calmette, editor of the *Figaro*, by Mme. Caillaux. This, however, is not likely to keep him from political life. He is the son of Finance Minister Caillaux, of that Broglie Government which all but pushed the young republic into Conservative reaction towards monarchy, and which was overthrown by Gambetta and the Radicals of that time. He has gone to the opposite extreme of Radical Socialism, after specializing in finance. He entered Parliament at thirty-five, and Government the year after, with Millerand and Waldeck-Rousseau. He was again Finance Minister with Clemenceau; and he was Prime Minister at the difficult moment of the German aggression of Agadir. He ceded Congo that France might have a free hand in Morocco. Caillaux is the Radical most feared by Moderates and Conservatives, because of his recognized ability, joined with daring and violent policies, and an apparent willingness to take gamblers' risks.

Jean Jaurès, who is the best known of all abroad, is fifty-five years old, and a university professor of philosophy by profession. He belongs to a family of distinguished naval officers, and certainly has nothing of the workman about him. He was a member of Parliament at twenty-six, and sat in the Republican Centre. He has never been in Government, for he migrated rapidly to extreme Collectivist Socialism. Twice he lost his election, and so skipped two Parliaments; but, in and out of Parliament, he has been leader of the Socialist party. He is inferior as a debater to Briand; but he is by far the most noted orator of France, both popular and Parliamentary, with a voice and chest equal to any strain.

S. D.

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Clinical Teaching.

DR. JANEWAY TO GO TO JOHNS HOPKINS.

The announcement that Dr. Theodore C. Janeway, Bard Professor of Medicine in Columbia University, and recently elected director of the medical department of the Presbyterian Hospital of New York, has accepted the professorship of medicine in the Johns Hopkins Medical School—the position once held by Sir William Osler—marks the completion of the reorganization of the main clinical departments of the Johns Hopkins Medical School on the full-time or university basis. The origin and significance of the new organization, now for the first time put into effect anywhere, may be stated as follows:

The Johns Hopkins Medical School opened in 1893 with two novel features: in the first place, it possessed an adequate endowed hospital under full university control—the trustees of the Medical School having the complete right to select the hospital staff; in the second place, the professors of the so-called laboratory subjects, anatomy, physiology, pathology, and their assistants, were all full-time men—teachers, that is, devoting their entire time and energy to instruction and research. Hitherto full-time laboratory teaching had not been entirely unknown, but the instances were rare and sporadic.

The full-time basis in laboratory teaching has succeeded so well that nowadays it is everywhere accepted as the only possible arrangement. It has greatly improved the quality of teaching in the laboratory subjects, and greatly increased the volume and quality of scientific research in these branches.

The endowment of the Johns Hopkins Medical School was not, however, large enough to extend the university arrangement to clinical chairs. Nevertheless, the advisability of a full-time experiment in the teaching of medicine, surgery, and other clinical subjects has been favorably discussed from time to time. The arguments in its favor were very substantial. In the first place, as the full-time anatomist and physiologist had amply justified themselves, there was good reason to suppose that the full-time arrangement would be even more advantageous in case of the still more difficult and complicated clinical branches. There is, however, an additional reason arising from the increasing distractions incident to a successful medical or surgical career. For the university professors of medicine and surgery, by reason of the eminence of their academic position and its implication of superior knowledge and skill, are likely to be more and more deeply absorbed by the demands of practice, just at the time when their opportunities for teaching and research are largest.

In response to a request from the trustees of the Johns Hopkins University, the General Education Board in October last made a gift of $1,500,000 to the Johns Hopkins Medical School, to be known as the William H. Welch Endowment for Clinical Education and Research, the entire income thereof to be used for the support of full-time teaching and research departments in medicine, surgery, and pediatrics. It was stipulated that, in reorganizing these three departments, the professor, his associates, and assistants should hold their posts on the express condition that they be salaried university officials and that they should themselves accept no fees for any medical or surgical service that they might render. The university medical or surgical teacher is, of course, in charge of the hospital wards and outpatient department; but over and above his work in the public wards, he is free to render any service required in the interest of humanity and science; he can see any patient that he cares to see. Should these be of the usual private patient type, they would pay the university a reasonable fee. But the time and energy of the professor is fully protected, not only because his salary eliminates financial interest on his part, but because he is himself sole judge as to whether a particular case should or should not command his attention. In order that the time and energy thus safeguarded may be profitably employed under favorable conditions, the endowment was made large enough to provide professors and assistants with well-equipped laboratories, books, and other necessary facilities.

The full-time plan is an appeal to the scientific interest and devotion of the clinician; and it is significant that the first three full-time posts created have been filled by men of conspicuous professional standing, who have all gladly made great sacrifices in order to procure ideal conditions for clinical teaching and investigation. Dr. Janeway, who becomes professor of medicine, is a New Yorker by birth, son of the late Dr. Edward Janeway, himself one of the most distinguished and influential teachers of medicine of his generation. Indeed, the elder Janeway was one of the pioneers in introducing into America the modern conceptions of pathology and histology contributed to medical science by Virchow; he occupied the chair of medicine in the Bellevue Hospital Medical College, and subsequently in the consolidated University and Bellevue Medical School. The younger Janeway, who now becomes leader in another step forward in medical education, was graduated as doctor of medicine of Columbia University in 1895; he was an instructor in bacteriology in the College of Physicians and Surgeons, 1895-96; an interne at St. Luke's, 1897; instructor and lecturer in the University and Bellevue Medical College, 1898-1906; associate in clinical medicine in the College of Physicians and Surgeons, 1907, and professor of medicine, 1909. He has also served as visiting physician to St. Luke's, the Presbyterian, and the City Hospitals. Dr. Janeway is a member of the Board of Scientific Directors of the Rockefeller Institute for Medical Research, of the Association of American Physicians, and other scientific bodies. His incumbency of the chair of medicine at Columbia University has been notable for the close relationship established between the Presbyterian Hospital and the University, and the institution in the Presbyterian Hospital of the single-service organization, headed by the University professors in the several branches. It is only fair to say that the conditions brought about in the Presbyterian Hospital and the College of Physicians and Surgeons represent the most desirable type of relationship between hospital and medical school.

The chair of surgery at the Johns Hopkins on the full-time arrangement will be occupied by Dr. William S. Halsted, most of whose brilliant surgical career has been passed in the Johns Hopkins Medical School. Like Dr. Janeway, he is a graduate in medicine of the College of Physicians and Surgeons of New York, serving afterwards in succession as surgeon to the Presbyterian, Bellevue, and Roosevelt Hospitals of New York city. Called to Baltimore on the establishment of the Johns Hopkins Hospital, Dr. Halsted has ever since been its surgeon-in-chief and professor of surgery.

The chair of pediatrics will be occupied by Dr. John Howland, also a New York man. Dr. Howland graduated as doctor of medicine at New York University in 1897 and at Cornell in 1899; he was a house officer at the Presbyterian Hospital, and subsequently in charge of the Children's Clinic at Bellevue Hospital. He has been associate in pediatrics at Columbia University and professor of pediatrics in Washington University, St. Louis. Dr. Howland was called to the Johns Hopkins a year ago to be physician-in-charge of the Harriet Lane Home for Invalid Children—this institution being the pediatric clinic of the Johns Hopkins Medical School.

One more remark ought to be added. The full-time scheme in medicine and surgery calls for an endowment adequate to support professors, assistants, laboratories, etc. Each department requires a complete organization, and each member of the organization requires facilities adapted to his particular kind of work. The large sum involved makes it improbable that the scheme will be at once generally instituted.

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Church as a Social Force

A SYMPOSIUM ON THE QUESTION: HAS THE PROTESTANT CHURCH LOST GROUND IN ENDEAVORING TO MAKE ITSELF A SOCIAL AND SOCIOLOGICAL FORCE?

I.

A CHURCH OF THE CLERGY OR OF THE PEOPLE.

The answer to the question proposed depends upon what is meant by "The Protestant Church." Is it not true that usually when people speak of "The Church" they mean the *clergy*, and that they are somehow obsessed with the idea that an ordained priesthood or ministry is the sole channel by which a church expresses itself? That, to my mind, is a most discouraging error. If the laymen and the laywomen of the Protestant churches do not regard the work of the churches as their own, but are content to do their duty by proxy, then it is a sad day for the Protestant churches.

If, then, by the Protestant Church you mean the ministers, I am inclined to believe that, while there may be sometimes a temporary gain in numbers and notoriety, there is usually a loss of influence and efficiency in the churches whose ministers become known primarily as social agitators. Ministers are very rarely trained to expert knowledge or to sound judgment about social problems. They ought to be, but they are not. They are apt to speak upon such problems without adequate acquaintance with the subject, and thereby to bring themselves and the cause which they represent into deserved ridicule and reproach. One of the perils of our industrial situation is the "valor of ignorance" which tempts impatient and ill-equipped ministers to rush in where the more experienced tread with caution.

A minister cannot wisely compete with politicians, economists, and financiers. His function is to keep alive the fires of faith and hope and love, and to set forth abiding principles. He can show that in all industrial disputes the first necessity is justice. He can declare that the true principle of liberty is freedom, not to do what one likes, but to do what one ought. He can show what equality means, not equality of distribution, but equality of consideration, and that the first principle of fraternity is that "we are all members one of another." His special opportunity is to proclaim the prophetic vision, to preach the spiritual optimism and practical idealism which will induce his people to put principle into practice and transmute vision into service.

If, however, by "The Protestant Church" is meant the *people* of the Protestant churches, then I believe that the most progressive and influential churches of our day are those where the application of Christian truth and principle to social problems is most direct, intelligent, and persistent. The real test of a church nowadays is not its doctrinal accuracy or its sacramental authority, but its practical efficiency. The churches that count for something in the life of this generation are those that are showing their faith by their works. They are the churches whose adherents are helping to solve the problems of education, of charity, of intemperance, of the care of the dependent and delinquent, of the administration of justice, of international law and peace. They are the churches whose people are concerned with the saving of neglected children, in the amelioration of the conditions of labor, in the prevention of poverty and disease, in the promotion of good laws and the enforcement of existing laws, in providing playgrounds, public parks, and village improvements, in making libraries, art, music, and the drama add to the happiness of the people. Such enterprises are not only a high privilege and a plain duty, but also in them has been and will be found the salvation of many a languishing church. The passion for social service is the logical carrying out of the New Testament teachings. It is a return to the ideal that was central in the teaching of Jesus Christ, the bringing on earth of the kingdom of God. That is the most vital mission of the churches to-day. The absorbing social interests of our time must be made to disclose their deeper significance and brought into vital connection with the religious hopes and aspirations of men.

Social regeneration, we have been told, may proceed from without, by schemes of legislation and by the machinery of organization, or it may proceed from within, through the creation of individual character. It is evident that the attention of the present generation turns chiefly to the former method. Never before were there such multiplicities of committees and societies and meetings for the amelioration of social conditions. These movements may be a blessing, yet it is already evident that at best they can do nothing more than provide the mechanism through which deeper and more permanent powers can work. What we need to-day is not only an improved social mechanism, but "a power that can run through that mechanism and make it leap into effectiveness." That is the power that the ministers and people of the churches working together can provide. The Protestant churches will rise to their real power when they more and more make it impossible for men to settle down to the gains and ease of the self-indulgent life. They will take their rightful place when they summon and encourage men to the ventures of faith, the crusades of righteousness, the pilgrimages of peace and good-will.

SAMUEL A. ELIOT,
President American Unitarian Association, Boston.

II.

SOCIAL SERVICE BY THE CHURCH STILL EXPERIMENTAL.

The Church has, in my opinion, greatly strengthened itself by its excursions into social fields. I shall express my opinion more honestly if I say that by its adventures in social service the Church has arrested a decline of power and influence that had aroused in many thoughtful minds grave fears for the future of Protestantism.

Social service by the Church is still tentative and experimental, and it must remain so until the highest councils of the several denominations devise and support a definite policy and plan of work. The timidity of the representative assemblies in dealing with this question has not been reassuring. It still seems to be left to individual ministers to undertake social work or let it alone, as they choose. Unity is Protestantism's great need, and until this is effected, with its resulting economies of money and energy, no great victories for social betterment through religious agencies may be expected.

Where there are instances of failure in the effort to socialize the Church, they are, I think, attributable to causes not in themselves discouraging. They are often due to hasty plunges after novelty—efforts to rally the wavering line by abrupt and ill-considered experiments. The man who has been allowed to assume that he is satisfying every requirement of religious obligation by saying prayers and giving alms to the poor must not be warned too suddenly that he is not promoting his soul's health by loving his neighbor as himself at long range, but that he has a personal responsibility for his brother's peace and happiness.

I became aware, on printing two years ago an essay on the question, "Should Smith Go to Church?" that there exists a great deal of antagonism to the democratizing and socializing of the churches. There remain many valiant defenders of the old orthodoxy, and of the once-a-week church system, who view with apprehension the reorganization of the Church to bring it into touch with the social needs of the twentieth century.

The position of the clergy in this transitional period is one of great embarrassment and difficulty. The prosperous laity are quite often hostile to the discussion of social problems from the pulpit. It is much safer for a minis-

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ter to defend points of faith than to speak of social injustice in his own community. Clergymen among my own acquaintance have been severely criticised for offering to act as mediators in labor troubles, when they were animated by the noblest civic and Christian motives. Manifestly, without strong support from the laity, the pulpit is powerless to assert itself greatly along social lines.

A ministry specially educated for social work is imperatively demanded. Specialization is quite as proper in the training of clergymen as in any other profession. It is absurd to expect a man to preach eloquently on Sunday when he is hard-driven all week administering to social needs. The "department" church, which I believe to be the church of the future, will require many kinds of talent for its administration.

A great weakness of the institutional church, as we now know it, lies in the fact that it is usually the fruit of one man's labor, and that his death or transfer to other fields leaves his charge in the air. The first institutional church of which I had knowledge passed utterly with the man who created it, though it had been planned on broad lines and brought to a high state of efficiency. We shall see many lapses and failures until the denominations stand behind such work authoritatively and provide a continuing line of trained men to carry it forward.

The difficulties of this whole matter have been greatly increased by the gradual relinquishment to secular agencies of tasks imposed by Christianity. Social service was seized upon only when Protestantism, deprived of its old appeal to the supernatural, suddenly found itself dying for lack of means to interest the people. In social service lies, I think, Protestantism's main hope of regaining its lost prestige. When Protestantism shall present, as it ultimately must, a united front to a world that sorely needs Christianity, its security and permanence will rest upon an intelligent system of social service, and the Church will regain its power over men's imaginations and become a living testimony to what Arnold calls "the greatest and happiest stroke ever yet made for human perfection."

MEREDITH NICHOLSON.

III.

THE PERIL OF THE COMMONPLACE.

The question, "Has the Protestant Church lost ground in endeavoring to make itself a social and sociological force?" calls for an answer in fact as well as in theory.

As a matter of fact, those churches that have wisely considered the economic and physical life of human beings have added greatly to their influence. Again as matter of fact, those churches that have ignorantly handled economic and social conditions, and have substituted zeal for knowledge, have so far fallen from the respect alike of genuine reformers and of sound citizens. The answers to the questions of gain or loss depend upon the previous question whether the advance has been in wisdom or in folly. When looked at from that point of view, the Protestant Church has gained here and lost there in endeavoring to make itself a social and sociological force.

Two things only should arrest the advance of any church in seeking influence in the evolution of a better social order. The first is incompetence; the second is failure to annex this new human interest to the ultimate sources of religious power, the appeal to God for ideal light in the inner life of the human spirit. There is in preachers no inherent disqualification for social service. They may render themselves competent to deal with this great interest; at the same time they may refuse to accept the commonplace moralities of the market.

One great example may be cited, that of Dr. Chalmers, the Scottish preacher. At the age of twenty-six he published a book that showed rare insight into economic conditions; at fifty he published a Political Economy which a generation later commanded the praise of J. S. Mill. Further, when at the height of his fame as a preacher, he turned the attention of the good people of Glasgow to the problems of poverty, ignorance, and vice. He built schools, organized his parish of 11,000 persons into twenty-five districts, appointed superintendents and visitors for these districts, did away with the state tax for the relief of the poor, originated the voluntary system of help, reduced the expenditure on this system from $7,000 a year to $1,200, and by the action of intellectual and moral forces raised to a new level of independence and efficiency the whole parish. The eloquence of this preacher has shrunk to a tradition; his sermons, then the amazement of his countrymen, are no longer read; but his method of social enlightenment and relief, taken up into the wider human movements of our day, remains a living influence.

A general reason here appears in favor of the church that allies itself with the great distresses of society. It was not the few churches which exposed the social iniquity and inevitable racial demoralization of negro slavery in the United States that lost ground, but the many churches which winked at the evil or undertook an apology for it, that went bag and baggage to the moral rear of the nation. When Wendell Phillips said in his eulogy upon Theodore Parker that while orthodox preachers in their prayers moved cautiously round the subject of slavery, this heterodox preacher flamed against it in his speech to God, and when some one in the audience named three or four orthodox preachers who struck hard at the gigantic wrong, the retort of the orator brought a sense of shame to multitudes of religious men: "Three or four orthodox ministers in the whole country who did not pray that way! Not enough to save Sodom!" The church that detaches itself from the cause of the oppressed may gain in wealth and for a day become the playground of fashion and power; but that church is doomed.

Nevertheless, social service is attended by the two serious perils already mentioned. It is apparently easy; to make some show of devotion to the higher interests of men, unusual intellectual power and character are not an obvious necessity. What if a man is no scholar, no thinker, no preacher, commonplace in mind and spirit, he may still organize his people for social service, arrange Dorcas societies, cry out vociferously for more of the institutional church, belittle the function of the prophet, and plead for the treadmill of unillumined and ill-advised sociological service. If the new passion of our day for closer contact with the conditions of the working and suffering world should encourage these unfit persons to enter the ministry of the Protestant churches, these churches would cease speedily to serve the soul of man anywhere. The peril here is real. Inferior men are a menace alike to social service and to religious insight.

Even where the social worker is not incompetent, he may be uninspired. The earthly life of man should never be separated from the heavenly. Social service is particularly likely to take a limited view of the human being. The physical conditions and distresses, the social and temporal disabilities are apt to dim the sense of the august relation of the soul to its Maker.

These are dangers through which the Protestant Church must pass in her closer and profounder care for the temporal life of men. The Hebrew prophets undertook a similar task; the moral leaders of the Western world have so conceived their duty; the faith of all true Christians has ever been that ultimately the kingdoms of this world would become the Kingdom of our Lord and his Christ. The humanity of Jesus is matched against the inhumanity of the nations; while others abandon him for it, the Church called by his name should refuse to follow the example of treason to the loftiest of man's ideals; it should stand by him against the entire immemorial evil custom of the world.

GEORGE A. GORDON,
Minister Old South Church, Boston.

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IV.

THE NEED OF TRAINING FOR THE NEW FUNCTION.

This is one of those questions to which no direct answer can be given. Some churches have lost ground, and some have not. Those which have lost ground have lost it because of the incapacity of the individual church, or group of churches, under the charge of a single minister, to do this social work. The minister is ordained primarily as a preacher. His mission is to "fill the pulpit." The service of preaching requires his whole strength. If to the preaching be added sociological work, it will be found that the preaching has become so ineffective that the Church has lost ground, unless the minister himself is trained for the sociological office and function.

That is the significant condition. Most ministers are not trained; they are unable to meet the existing demands of the practical profession of sociology. They know little of the diverse forces which are included in "associated charities." Tenement-house inspection and reform, the place of play and of playgrounds in the life of the boy or girl, the duty of the city or town towards the health of its citizens, public health nursing, these and many other forms and forces of public welfare are foreign to them. It is no wonder that they are foreign. For the minister has been trained in a professional school which still declares itself as a school theological or a school of divinity. Such a school has its place, and a most important place. But the point is that, if the minister trained on the theological side only attempts social and sociological work, he is attempting a delicate and complex task in which, usually, he is foredoomed to failure, and his church with him.

It would appear, therefore, that there are three paths, any one of which the Church may follow: (1.) It may train its clergy in both theology and sociology. The theological training is, of course, a *sine qua non*. Theology is the science of which religion is the art. If the minister be lacking here, the lack is fundamental. But in addition to such education, he should be educated in social service. Most churches, be it said, are able to support only one minister. Most churches, too, are obliged to undertake social service, be they situated in either town or country. Therefore, it is evident enough that the Church should give to its clergy this two-sided education.

(2.) A second path is open to a few churches, and to a selected number of clergymen. The church large in membership and filling many functions in the community should be provided with a staff of workers, of which one part should be concerned with the preaching and one part with the sociological work. Through this practical method, let man's reformation be achieved. Let the social settlement, or the college settlement, be made an annex to the church. Let clubs and scouts, leagues and societies, associations and organizations, represent the methods and the means which the minister of this type shall use for human betterment. Other members of the church-staff shall preach and "administer the Christian ordinances."

(3.) The third method consists in the Church keeping itself closely to the traditional lines of service—a conservatism of interpretation and of office of which the Catholic Church is a most impressive example to the Protestant. Let it, moreover, accept the leadership and help of all social and sociological organizations in carrying forward its own work of this type. Let it coöperate with all such associations. Let it, for instance, not seek to employ its own nurses for its poor and sick families, but transfer to the Associated Charities or to the Visiting Nurse Association of its city the families to whom such ministries should be offered. Such coöperation is economical and effective.

Which of these three methods is the more useful is largely a local question. The first is better fitted for the ordinary church; the second can be used only in and by the church of large membership and abundant means; the third may prove to be peculiarily adapted to the ordinary church in the ordinary city, a church having an annual budget of not less than four, nor more than seven, thousand dollars.

CHARLES F. THWING,

President Western Reserve University, Cleveland.

V.

THE SUBSTITUTION OF SERVICE FOR CREED.

I would rather ask, "Has Protestantism lost ground?" for Protestantism of right includes a large body of men who are deeply religious, who are influenced by the spirit of Jesus, who are seeking to pattern their lives on His teaching and example, and who yet are so profoundly discontented with the present forms of Protestant orthodoxy that they rarely attend church. Their parents were stanch church-members, and they themselves will be found seeking membership in the Protestant churches again just so soon as those churches shake themselves free from the entanglements of creed and invite all who wish to follow and obey the teaching of Christ to join their society.

If the question is so understood, I would say that Protestantism has greatly gained in its effort to socialize itself. Indeed, it has no future at all, unless it returns to the simple and more human gospel which Christ brought to men. He was the greatest of all Protestants; His life, His teachings, His actions were one embodied protest. He protested man's inalienable right to turn for himself to God, no man, no institution barring his way; and He declared man's supreme duty to believe in a Fatherly God, and to prove that belief by service to his brother man. He found Judaism, which had been the cradle of a pure monotheism, "bound around with grave clothes," and He sought to loose it and let it go. The national religion had been, as He said, the bottle which held a precious vintage, the wine of a true religious life, in trust for all men. But bottles grow old and rotten. They are but the outward forms, the conduits at which men drink; they are not the living draught of religious life itself. Good men, in His view, were so intent on the bottle that they forgot the inherent properties of the wine that made it valuable.

Many things written about Him may perhaps be questioned, but none can question this, that He cared for the multitude, that He lived among and for the poor—He cared for men's bodies as well as for their souls, and He left to all who are willing to follow Him an "example that they might follow His steps."

On sociological matters He is so explicit that any doubt as to His teaching is out of the question.

He will have no one follow Him or claim a place in His band unless one profess oneself willing to try, at least, to follow His example.

He is the great Servant, and all Christians must be servants, too.

In answer, then, to the question proposed for discussion, I would say that Protestant churches must succeed or fail just in so far as they stand or do not stand for what the great Protestant stood for: man's open unobstructed way to God, and man's supreme duty of service to his fellow-man.

In the 1,900 years of our era there have been many Protestant movements. Many of them seemed to die down and fail; some, perhaps, through errors of leadership; some through persecution. But in the end the principles of Protestantism must win, for they are eternally true, they are the principles of Jesus Himself. In seeking to socialize itself to-day, to substitute Christ-like service for Christian creed, Protestantism is only feeling its way back to the great Master's side, only attempting in newer times and with newer machinery to do as He would have done.

For like a child sent with a flickering light
To find his way across a dusky night,
Man walks the world—again and yet again
The lamp must be by gusts of passion slain.
But shall not He who sent him from the door
Relight that lamp once more and yet once more?

W. S. RAINSFORD.

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Books and Men

COMPULSORY BELIEF IN FAIRIES.

All of us, I am sure, admire Mr. Donald Calthrop for his efforts to give the London children a good time, and to inject a little romance into their lives. There must be some personal inconvenience, even for an actor, in putting on, in broad daylight, the costume which he wears as Puck in Mr. Granville Barker's production of "A Midsummer Night's Dream," cavorting about Kensington Gardens (home of Peter Pan), springing into trees and out again, turning flip-flaps, and trying, in general, to make it as easy as possible for the boys and girls to believe in fairies. No other motive inspires him, I hear. He thinks that the English child needs more fairies in his every-day existence, and he is trying to supply the want.

But I cannot help wishing that Mr. Calthrop had been more fortunate in the choice of the photograph, which has been reproduced in some of the illustrated papers, showing him in action. There he is, cutting didoes before a group of six children. Five of them are gazing at him with a curious mixture of toleration and uneasiness, while the sixth—who is nearest the actor—is plainly bursting into the loud boo-hoos of simple terror. If Mr. Calthrop's Puck should suddenly spring out from behind a bush and confront me as I was crossing, say, Central Park, it is certain that I should feel like Jim, when Huckleberry Finn inquired about his attitude towards Frenchmen.

"S'pose a man was to come to you," suggested Huckleberry, "and say *Polly-voo-franzy*—what would you think?"

"I wouldn't think nuff'n," replied Jim; "I'd take an' bust him over de head."

Is not the actor's dubious success in his attempt to give the children a treat rather typical of the many endeavors to please and instruct children? Actors and playwrights who seek juvenile applause, artists who try to catch the childish fancy, and especially the authors and publishers, teachers and librarians, who urge certain books upon children—all these folk seem amazingly confident of the acceptability of their efforts. Doubtless they are often justified in their confidence; doubtless, also, the child sometimes says he likes the play, the picture, or the book, because he is too polite, or too crafty, to disappoint his elders. There was a painful amount of truth in the picture in *Punch* which represented a perspiring gentleman skipping about with a fool's cap on his head, in order to entertain a children's party.

"Don't feel so bad about it, old fellow," whispers one of the guests (aged twelve) to the son of the house, who is sitting dejected at the back of the room; "don't feel so bad about it: my governor made just such a bally ass of himself last Christmas!"

There is a great gulf between what adults think children ought to like and what they really do like. Sometimes, it seems, children believe in fairies; sometimes they pretend to the belief in order to "play the game." They are often more sophisticated, more self-conscious, than we think. When Miss Maude Adams, as Peter Pan, steps forward and asks all who believe in fairies to clap their hands or wave their handkerchiefs, and thereby save the expiring Tinker Bell, there is almost invariably a small girl or boy who adds immensely to the general merriment by crying out: "I do!" This is very effective, but if you compare notes with other persons who have been to the play, you will find that the thing happens with an uncanny regularity. It may be a genuine testimonial to the powers of the dramatist and the ability of the actress. Or it may be—the suspicion will arise, even in the most innocent breast—it may be that somebody has been coaching.

In the field of books the problem is a very real one. It may be that some people believe the average young lady if she likes to declare that her favorite book is the Iliad, or her favorite author is John Milton. Persons of experience reflect that there is hope of forgiveness, even for Sapphira, and say nothing. The same spoonful of salt must be taken with many of the utterances of children about books. They soon learn what books the teacher or the librarian wishes them to enjoy, and they "aim to please." The shrewd librarian thinks more of the evidence of thumb-marks, and the broken backs of certain popular books, than of any number of sweet assurances that one of her young readers "just loves" the Nibelungenlied.

Other librarians, not less well-intentioned, but more credulous and "optimistic," find it too painful to think that children do not always care for what a conscientious committee of elders has decided is best for their good. It is rather bad form, they think, even to suggest that you can lead a child to the classics, but cannot always make him read.

"'Treasure Island' is approved by all the authorities," a librarian wrote to me a few weeks ago, "and so we keep a large number of copies on hand all the time; but I do not notice that they are read very much." Yet, in other libraries, there is unmistakable evidence that Stevenson's novel is one of the most popular of all stories for boys. This is a case, plainly, where the tastes of communities differ. Such differences are not always taken into account, though surely it is important that they should receive consideration.

Perhaps the game is up; perhaps it is too late to declare for a compulsory belief in fairies. Mrs. Eddy abolished Santa Claus—it may be that the scientific age is upon us, and that Mr. Calthrop's cantrips in the London park are but a last, hopeless endeavor to revive the age of foolish faith. Mr. Maurice Hewlett told the electors that it was senseless for them to agitate for old-age pensions and workmen's insurance when they were deprived of the really important things of life, of jousts and tourneys, of feudal suzerains and over-lords, of battlements and donjon-keeps, and everything else which made life tolerable in the one happy period of the world's history—the Middle Ages. But he did not get into Parliament upon that platform. Tennyson declared, thirty or forty years ago, that there were no longer any children—only over-educated young prigs. This was because his pointing out a "fairy-ring" to some children was met with an astonished explanation: "Why, don't you know? Those are only mushrooms—the fairies don't dance in them; there aren't any fairies!"

EDMUND LESTER PEARSON.

Poetry

"PADDED POETS."

How long, as through the groves of Academe
I wandered, had I sought thee, perfect word!
And sought in vain—till late, amid the scream
Of Brown's department store, my soul was stirred
As with a trumpet, and my eager heart
Warmed to thee, triumph of the critic's art!

The "Padded Poets!" I had known them long,
And by their gentle muse been lulled to rest;
Or, mildly wakeful, had foretold their song,
As one who knows, when some familiar guest
Crosses the threshold, just what he will say,
Because, forsooth, he said it yesterday.

And all the while, despite the willing ear,
Which I had ever lent their prolix strain,
I knew not what to call them, and the drear
Incertitude had gone against the grain—
Until my mental "table of contents"
Grew rich with "Padded Poets, Fifty Cents."

EDMUND KEMPER BROADUS.

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News for Bibliophiles.

LITERARY FINDS.

I.

A FRAGMENT OF KEATS.

A nine-line fragment of Keats's "Otho the Great," cut by Severn from the poet's autograph manuscript and given to a Boston lady in 1862, has recently come to light. It contains a speech of Ludolph (Act V, scene 2), noted by the editor, H. Buxton Forman, as missing from the main body of Keats's manuscript of the play ("The Complete Works of John Keats," Glasgow, 1901; Vol. III, p. 126; see also p. 36), and reads as follows:

Ha! there, there, O thou Innocence!
I see it all, he is the Paramour.
There, hug him—dying, O Barbarian,
Shrive him and comfort him at his last gasp.
Kiss down his eyelids—was he not thy friend?
Wilt thou forsake him at his lastest (sic) hour?
Keep fearful and aloof from his last gaze,
His most uneasy moments, when cold death
Stands with the door ajar to let him in?

The first three words are written over the cancelled reading, "There he is"; in line 7, "Keep" takes the place of a cancelled "Stand."

Comparing this fragment with the standard text—first printed by Lord Houghton in 1848, from Brown's copy—one notes several variant readings: nine lines instead of the eight of the printed version; "shrive" (line 4) and "friend" (line 5) in place of "shrine" and "love" of Lord Houghton's text.

While the condensing of the first three lines of the beginning of the speech in the autograph to the two of the printed version, and the later reading "love" for "friend," may represent the poet's revision of the text, the reading "shrive" of the autograph, instead of the meaningless "shrine" of all the printed editions, is obviously the only correct one.

GEORGE B. WESTON.

Harvard University.

II.

THE MANUSCRIPT OF SIR WALTER SCOTT'S "WILLIAM AND HELEN."

The original manuscript of Scott's translation of Bürger's ballad of "Lenore" was given by Scott to Mr. Dugald Stewart. Stewart's grand-niece married a member of the Morris family, of Philadelphia, but did not live long, and her little daughter was sent to England to be educated by her relatives. She received from an aunt the manuscript of "William and Helen." This little girl afterwards married Sir Samuel Romilly. She gave the manuscript, along with a miniature which *may* be of Scott as a young man, to her cousin, Miss Caroline Nourse, of Washington, who married Commander Bladen Dulany, U. S. N. By her the manuscript was bequeathed to her grand-daughter, Miss Rosa Dulany Chew, now Mrs. Richard C. Williams, of Baltimore.

The manuscript of "William and Helen" is of importance as the first poem, except the merest fragments, that Sir Walter Scott wrote. It has been described as a "rough draft," but this is hardly the case, though there are in it numerous corrections and additions which it is the purpose of this notice to record. It is rather a "fair copy," made for presentation, upon which many changes have been entered. The poem is written upon fifteen small sheets, upon one side only, with various additions on opposite pages. The ink is of faded brown; some of the corrections are in another and darker ink. The pages are tied together with a green ribbon. Upon the outside is the title: "William and Helen / from / the German / of / Burger." At the top, in pencil, is written, "Sir Walter Scott's Manuscript." Scott's own autograph signature does not occur.

The chief variations between the manuscript and the published version of so famous a poem are not without interest. Where the change has been very slight I have not thought it worth while to record it. References are by stanza and line. In several cases an original reading has been crossed out and the reading of the accepted text substituted.

II, 3. "Judah's *shores*," erased and "wars" substituted.

IV, 4. "The *mark* of victory," erased and "badge" substituted.

VII, 2. "She sought *each breast* in vain," erased and "the host" substituted.

VIII, 2-4. *"Rent"* and *"wept,"* erased and "rends" and "weeps" substituted.

IX, 3. *"Broken vows,"* erased and "fleeting heart" substituted.

XI, 3. The manuscript reads: *"No pity is in God for me."*

XII, 2. *"Pious"* crossed out and "af*frighted" substituted.* The published version returns to "pious." The manuscript version of this stanza was afterwards used for stanza XIX.

XIII, 2. *"O pray for heavenly grace,"* erased and "O turn to God and grace" substituted.

XVI. The manuscript reads:

O take the sacrament my child
And cease this desperate woe
Implore our father good and mild
To wipe these tears that flow.

XVII, 1-2. The MS. reads:

No sacrament can slake this fire
This bosom's scorching pain.

After the seventeenth stanza of the published version there follow three stanzas now for the first time printed:

"Perhaps, my child, thy fickle knight
In Zion's distant land
Has pledged his troth to a new new love
And knit the nuptial band.

"Despise my child the worthless loss
Nor sorrow thus in vain.
A perjured lover's fleeting heart
No tears recall again."

"O Mother! Mother! Gone is gone
And lost for ever lorne
Death only Death can succour me—
O had I ne'er been born!"

XVIII reads in the MS.:

"O break my heart, O break at once
O drink on my life Despair
No pity has our God for me—
For me has heaven no share."

Lines 3 and 4 were crossed out and the following substituted:

"Since heaven has dealt so hard with me
I scorn each idle prayer."

These in turn were erased and the lines as printed inserted.

XX, 4. *"An earthly love replace,"* erased and "Convert thy bale to bliss" substituted.

XXII, 1. MS. reads: *"Despair has fired her maddening brain."*

XXVII, 4. MS. reads: *"Arise! arise! my fair."* This whole stanza was crossed out and the form in which it was published inserted in a different ink.

XXXIV, 1. *"The black barb snorts—* the moon shines clear," erased and "Look here, look here" substituted.

After stanza XXXIV there comes in the MS. the following lines, part of which occur later in the published version:

"Say William whither must we go?
And where thy bridal bed"—
" 'Tis distant far"—"Still short and stern"—
"And narrow trustless maid."

XXXVI, 1. The MS. reads: "Strong love prevailed. *Fair Helen* bounes."

XLIV. This stanza is not in the MS.

XLVIII. The MS. has many small changes and erasures in this stanza (which apparently gave trouble) that are not worth recording.

LXII, 2. *"Martial* steel," erased and "casque of" substituted.

LXVI. This last stanza is not in the MS. The original ending after stanza LXV is, I think, better.

S. C. CHEW, JR.

Hotchkiss School, Lakeville, Conn.

American Oriental Society

BOSTON, April 18.

The 126th meeting of the American Oriental Society was held in Boston and Cambridge April 16 and 17. The attendance was somewhat smaller than usual, though all the leading institutions at which Oriental studies are carried on were represented. The two sessions on Thursday and the one on Friday morning were held in the handsome quarters of the American Academy of Arts and Sciences, admirably adapted for gatherings of scientific bodies, while the session on Friday afternoon was in the Phillips Brooks House at Harvard. Preceding the reading of papers there was a short business meeting, at which various reports were read and the more important correspondence with foreign scholars and institutions during the year.

On the conclusion of the business meeting Prof. Paul Haupt, of the Johns Hopkins University, delivered his address as president of the Society, choosing as his topic "Armageddon"—or Harmageddon, as the Revised Version has it—mentioned in the Book of Revelation, xvi, 16, as the place where the Kings of the earth will be gathered for the "last battle of the race." Interpreting the name as "Mount of Megiddo," Professor Haupt traced the ideas associated with Armageddon to the great struggle of the Israelitish clans, c. 1200 B. C., at the beginning of their national history against the Canaanitish groups under the leadership of Sisera. The

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victory of the Israelites is commemorated in the celebrated song of Deborah, in the fifth chapter of the Book of Judges. This production, being contemporaneous with the event, is therefore one of the oldest, if not the oldest piece of poetic literature in the Old Testament. The reference to Megiddo in the poem is an indication that it was there that the decisive battle was fought —because of its position as a strategical point at the entrance to the plain of Esdraelon. The event, marking as it did the beginning of Israelitish independence, never faded from the memory of the people, and Megiddo thus became the name around which there grew up the conception of a great final rallying-place in the contest against the powers of evil. The second portion of Professor Haupt's address was devoted to a critical analysis of the Song of Deborah, the text of which requires considerable emendation in order to obtain a satisfactory interpretation. The metrical translation of the poem which he made on the basis of the restored text, and which in conclusion he read, was marked by great beauty and poetical vigor, bringing out the elemental grandeur of this remarkable production of a semi-barbarous age. Professor Haupt's analysis of the poem was full of suggestions, one of the most striking of these being the evidence advanced for regarding Deborah as the personification of the clan that led in the struggle. The title of Deborah as "a mother in Israel" he regards, in accord with Oriental parlance, as the designation of a tribe or a clan and not of an individual.

Of the thirty-seven papers announced only some twenty were read, the authors of the others not being present. The Indo-Iranian communications predominated this time over those in the field of Semitics. Most of them were exceedingly technical in character, dealing with textual criticism of passages in the Sanskrit literature or with questions of grammar. Of more general interest was the announcement of Professor Edgerton, of the University of Pennsylvania, regarding the progress of a great *corpus* of variants in the Vedas in preparation by Professor Bloomfield, of the Johns Hopkins University, and himself. This work when completed will be an invaluable aid in the interpretation of parallel passages in the Vedas, and in deciding questions of priority as between variant readings in different Vedic texts. It will be published in the Harvard Oriental series edited by Professor Lanman, who has at present some ten volumes of texts and translations in press or well under way—a significant evidence of his editorial activity.

Dr. Ogden, of Columbia University, discussed a passage in the famous Behistun inscription of Darius, which he showed formed a secure basis for the chronology of the events narrated by Darius.

A feature of interest was the active participation in the meetings of two Japanese scholars, Professor Asakawa, of Yale University, and Professor Anesaki, of Tokio University, who is the Harvard exchange professor this year. The former presented a valuable communication on the origin of feudal land-tenure in Japan, which he traced back to the period following upon the great Reform of the seventh century. Professor Asakawa distinguished two main sources of the *Sho*, as the landed estates in Japan are called, (a) lands specially granted by the Emperor, and therefore immune from taxation, and (b) illegally acquired tracts of land, for which after the tenth century charters of immunity were granted. By the twelfth century the immune *Sho* had become more numerous and powerful than the lands that still remained in control of the state. In the course of his paper Professor Asakawa dwelt on the interesting parallel presented between the growth of feudal lands in Japan and western Europe, which, while presenting some minor differences, was in its main features strikingly similar. Professor Anesaki gave an interpretation of two stone carvings from China, now in the Boston Museum of Fine Arts, one dating from the middle of the sixth century A. D. and representing a dedicatory offering for the security of the throne and the national welfare; the second of later date, with sculptures illustrating popular Chinese tales of a Buddhistic character.

Professor Barton, of Bryn Mawr College, presented two communications, one on an important cylinder inscription in the Museum of the University of Pennsylvania, which dates from the dynasty of Agade (c. 2600 B. C.), and which commemorated the rebuilding of the temple at Nippur after a plague that had swept over the land. The other dealt with an investigation of the religious conceptions underlying Sumerian proper names which clearly demonstrate the identity of religious views held by the non-Semitic population of the Euphrates Valley with the Akkadians or Semites, who eventually obtained the control in both Babylonia and Assyria.

The Rev. Dr. J. B. Nies, of Brooklyn, placed before the Society some of the results of his investigations on the original pictures underlying cuneiform signs of Babylonia and Assyria—an exceedingly difficult task on which he has been engaged for some time. He showed in a very interesting manner how, *e. g.*, the sign for honey arose from a picture of a bee in a bee-hive; and the form of the bee-hive in the oldest cuneiform script still shows in its outlines the form of bee-hive used at the present time in Palestine and in other parts of the East.

Mr. F. A. Cunningham, of Merchantville, N. J., discussed the very puzzling problem of the so-called Sothic cycle, *i. e.*, a cycle determined by the Heliacal rising of the Dog Star Sirius, known to the Greeks as Sothis. Mr. Cunningham's solution for the difficulties encountered in Egyptian chronology proposes that the use of the Sothic Cycle began in 3000 B. C., but that two changes were introduced in the course of time with a view of harmonizing the 365 solar days with the actual solar year of 365 days and a fraction. The first change was made in 1774 B. C. under Asseth, adding fifteen days to the year, and a second adjustment in 1321 B. C.

Among the Semitic papers mention should be made of Dr. Worrell's demonstration by means of a Röntgen-ray apparatus of the pronunciation of the Arabic sounds *h* and *kh*. The investigation was made by Dr. Worrell in the Colonial Institute of Hamburg, with natives of Egypt and Yemen as the subjects.

The session on Friday afternoon was devoted to papers on the history of religions and to other papers of a more general interest.

Professor Haupt set forth new evidence for his view that Magan and Melukhkha, occurring frequently in old Babylonian inscriptions, were designations of Egypt and Nubia, respectively, and not, as is held by many scholars, territorial sections in the Peninsula of Sinai.

Professor Jackson, of Columbia University, spoke of a recently acquired manuscript of the quatrains of Omar Khayyam, dating from the year 1340 A. D., and therefore of great value in the study of the genuine quatrains as distinguished from those which represent imitations of Omar Khayyam.

Mr. Schoff, of the Commercial Museum of Philadelphia, presented a paper of striking interest on some aspects of the overland trade routes to the Orient at the time of the Christian era, in which he pointed out the causes that led to the abandonment of the older route from Antioch to Seleucia, thence north of the Persian desert to the Pamirs and the upper Indus, in favor of an independent one, with its terminus in Petra at the head of the Gulf of Akaba, in northern Arabia; thence by caravan or sailing around Arabia to the head of the Persian Gulf, and overland south of the Persian desert to Kabul. The prosperity of this route was due to states not acknowledging Parthian sovereignty (which controlled the older route), coöperating with a power then controlling the passes to India and China, which appears to have been the well-known Kushan monarchy. Through the Roman conquest of Petra

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at the end of the first century A. D., the Parthian conquest of the Persian Gulf states and the Chinese conquest of the Pamirs (which overthrew the power of the Kushan monarchy), this trade-route was broken up. Chinese records now come to our aid in confirming this explanation and in establishing the period 50 B. C. to 50 A. D. as the height of the Kushan power in Asia.

Professor Jastrow closed the afternoon session by a paper on the relations between medicine and magic in Babylonia and Assyria, from which it appears that, despite considerable progress in medical treatment, the primitive theory of a cure being effected through the driving out of the demon of disease or exorcising him out of the body continued to prevail. The beneficial effects of certain drugs and of other methods of medical treatment is assumed in the medical texts of the Euphrates Valley, just as in the incantation texts reverting to a very early period, to be merely a consequence of their *real* purpose to disgust the demons by ill-smelling compounds and concoctions or to induce them, by agreeable odors, to leave their victim.

On Friday evening the members and their ladies assembled for the annual dinner in the Colonial Club of Cambridge which marked the close of the sessions. New York was selected as the place of meeting in 1915, and Professor Jastrow was elected president for the ensuing year. J.

Correspondence

THE NEW "NATION."

To the Editor of The Nation:

Sir: As an old and veteran reader of the *Nation* I wish to express my satisfaction at its recent expansion. I consider the improvement momentous. There is no need of specifying the features, all of which are apparent to your coterie, but way out West is an old war-scarred relic very much pleased at the new parturition. L. B. Crooker.

Mendota, Ill., April 20.

THE BIBLIOGRAPHICAL SOCIETY OF LONDON.

To the Editor of The Nation:

Sir: The action taken by the Bibliographical Society of London at the annual meeting in January will be welcome news to American libraries and collectors. Following the suggestion of the Hon. Secretary, A. W. Pollard, that (to commemorate the Society's coming of age) the membership roll, which was fixed at 300 in 1894, might be reopened for a few months, it was unanimously voted that, during the year 1914, the council be empowered to elect members irrespective of the number already on the roll, and that the rule restricting the roll of English and American members of the Society to 300 be for this period suspended.

A rare opportunity is thus given to those who have hitherto been unable to obtain the publications of the Society, which are distributed only to members. The stately series of illustrated monographs in large quarto, the latest of which, R. B. McKerrow's "Printers' and Publishers' Devices in England and Scotland, 1485-1640," was recently reviewed in the *Nation*, includes such works as Ashbee's "Iconography of Don Quixote," Haebler's "Early Printers of Spain and Portugal," Macfarlane's "Antoine Verard," Proctor's "Printing of Greek in the Fifteenth Century," Bourdillon's "Early Editions of the Roman de la Rose," and De Ricci's "Census of Caxtons," to mention only a few. The series in small quarto includes, besides the eleven volumes of Transactions, a number of works almost indispensable to students of English literature, such as Greg's "List of English Plays Written Before 1643," and his supplementary "List of Masques, Pageants, etc.," Miss H. R. Palmer's List of English Editions and Translations of Greek and Latin Classics Printed Before 1641," Esdaile's "List of English Tales and Prose Romances Printed Before 1740," Duff's "Century of the English Book-Trade, 1457-1557," continued by McKerrow's "Dictionary of the Printers and Booksellers in England, Scotland, and Ireland, 1557-1640," and Plomer's "Dictionary of the Printers and Booksellers in England, Scotland, and Ireland, 1641-1667," these three covering very fully the personnel of the English book-trade for a period of two hundred and ten years. The latest issues in this series are Wise's "Bibliography of the Writings of S. T. Coleridge," and the fourth and final part of the "Handlists of Books Printed by London Printers, 1501-1556," completing the preliminary survey for the study of English types in the first half of the sixteenth century; the object of these lists being to put on record all the known books of each printer as a basis for further work.

For the year 1914 it is proposed to issue Volume XII of the Transactions, which, in addition to the papers read in the last two sessions, will contain "Notes on Bibliographical Evidence for Literary Students and Editors," by R. B. McKerrow; a volume containing Gordon Duff's "Catalogue of English Incunabula"; and, if funds permit, Gray and Palmer's "Abstracts of Wills of Cambridge Stationers." Since its foundation, the Society has been able to spend very nearly its whole income from subscriptions on paper and prints, its other expenses being defrayed from entrance-fees, sales of publications to new members, and the interest on invested life-subscriptions; and, without any solicitation on the part of the Society, it has recently received a grant of £100 from the Treasury, mainly to help the publication of Mr. Duff's book. A fuller statement of the objects of the Society, with a list of the books it has printed, can be obtained from either of the Hon. Secretaries (A. W. Pollard, 40 Murray Road, Wimbledon, London, S. W., or R. B. McKerrow, 4 Phœnix Lodge Mansions, Brook Green, London, W.), to whom also names of candidates may be sent. The Hon. Secretary for America is E. D. North, 4 East 39th Street, New York.

George William Harris.

Cornell University, April 16.

REVOLT OF THE ENGLISH OFFICERS.

To the Editor of The Nation:

Sir: As a former contributor to and present reader of the *Nation*, I have been in the habit of relying on statements made editorially. But the article in the issue of April 2 under the caption "The English Army Mutiny" has given my trust in the paper's reliability a severe jar.

How it happens that the serious and accurate *Nation* asserts that a brigadier-general and fifty other officers "impudently" told "the Government what orders they would and what they would not obey" is explicable only on the assumption that the writer read only the "scare heads" of Radical journals, and neglected to read the declarations of the Liberal Ministers in both houses of Parliament, to the effect that there had been no refusal to obey orders on the part of any officers or men. Sir Edward Grey was not the only one to emphasize this.

The fact, as stated in the House, is that the Government, through the Secretary for War, ordered the commander-in-chief in Ireland to put to the officers two alternatives: to take part in active operations in Ulster—then, as now, perfectly peaceful—or to be dismissed from the army. The choice was to be made at once. Then, and only then, did Gen. Gough and the fifty officers accept the second alternative. It was the Government, not the officers, that introduced politics. The officers never did "protest against the orders coming to them from the duly constituted authorities," as it is further put in your article. Consequently none of them were "mutineers," as you term them, and if "a deadly blow" has been "struck . . . at the army, both at home and abroad," it has been by the Government, not by any of the officers or men.

Your article says "the War Office had acted without Government authority." Again it would have been well to read what Lord Morley said on this point in the House of Lords, for his statement does not tally with yours—and he spoke as a member of the Cabinet.

The repudiation of an important memorandum you do not touch upon, nor on the farce of Col. Seeley's resignation, which he knew was already refused by the Prime Minister.

All grace and truth are not the exclusive property of the Liberal party, and the *Nation*, of all American papers, might well be expected to show itself impartial as between the British parties, at least in questions which do not affect the United States. F. C. de Sumichrast.

London, Eng., April 11.

[What occurred after the date of our correspondent's letter is perhaps a sufficient answer to it. The Secretary of State for War later avowed that he had

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acted without the sanction of the Cabinet, and his resignation was accepted. —Ed. The Nation.]

THE INVENTOR OF THE STEAMBOAT.

To the Editor of The Nation:

Sir: In your issue of December 25, 1913, your correspondent Herbert Joseph Fitch contends that John Fitch invented the steamboat. He mentions the claim made in England that Symmington built the first practical steamboat in 1802 and speaks of the credit given to Robert Fulton in America, but does not mention the name of James Rumsey, who from evidence given in various records appears to have been the real inventor. I give a few quotations which support this contention.

From an article in the *Engineering Magazine*, August, 1895, page 878, by James Wier, jr.:

> The man who, in America, first discovered a method of successfully propelling a vessel against wind and tide, with steam as the motive power, was James Rumsey. The Government of the United States has recognized this to be an established fact, for in 1839 Congress ordered a medal to be struck in his honor, commemorative of this brilliant achievement. James Rumsey was born of Scotch parents in 1754. Maryland was his native State, but he removed to Shepherdstown, Va., when about twenty years of age. . . .
>
> Machinists were rude and unskilled in their profession, and Rumsey was forced to plan, model and make his own machinery. He even did his most important casting himself, making the moulds and running off the metal with his own hands. Testimony adduced before the House of Representatives in 1839 shows that Rumsey had conceived the idea of steam navigation as early as August, 1783 (*Congressional Record*). Laboring under very adverse circumstances, he succeeded in the autumn of 1784 in making a test of some of the principles of his engine and propelling apparatus.
>
> He wrote to General Washington, about 1784, communicating to him the principle of his invention. General Washington wrote of Rumsey's invention to Gov. Johnson, of Maryland. This letter was produced before the Committee of the House in 1836, at which the resolution was offered and passed, awarding to James Rumsey, jr., the son and only surviving child, a suitable gold medal, commemorative of his father's services and high agency in giving to the world the benefits of the steamboat.
>
> In January, 1785, Rumsey obtained a patent from the General Assembly of Maryland for navigating the waters of that State. In 1786 he successfully navigated this boat on the Potomac at Shepherdstown in the presence of hundreds of spectators. The experiment was eminently successful, as was proven by the affidavits and personal testimony of numerous witnesses who testified before the above-mentioned Committee of the House in 1839.

Rumsey's letters to Mr. West, his brother-in-law, show that he and Fulton were on intimate terms in London. It is definitely known that Fulton never gave a thought to the steamboat until after Rumsey's death.

From Appleton's Encyclopædia of American Biography, Volume V, page 347:

> He went to England, where a society similar to the Rumsey Society of Philadelphia was formed, and he obtained patents for his inventions in Great Britain, France, and Holland. A boat and machinery were built for him, and a successful trip was made on the Thames in December, 1792, but he died while preparing for another experiment.

Martha Rumsey Simonds.

Chicago, Ill., April 9.

A CORRECTION.

To the Editor of The Nation:

Sir: In the course of a review of Knut Hamsun's "Shallow Soil" in the *Nation* of April 2, your reviewer, following the publisher's announcement, says: "Yet he [Hamsun] is now first introduced to the English-reading public." As a matter of fact Hamsun was introduced to the English-reading public at least as early as June, 1899, when Smithers, of London, published George Egerton's translation of "Hunger." I remember reading the book in the autumn of that year.

Fred Newton Scott.

University of Michigan, April 6.

Literature

THE POWER OF THE COURTS.

The American Doctrine of Judicial Supremacy. By Charles Grove Haines. New York: The Macmillan Co. $2 net.

The purpose of this volume, the author tells us, is to trace the development of the American Doctrine of Judicial Supremacy, in the law of the United States, and to indicate its importance in the political history of the country —a purpose which has been accomplished in a manner worthy of praise. In these pages is found no plea for the view that our courts of justice attained their position as guardians of our written constitutions by a "great conspiracy" or by "usurpation of authority." On the contrary, abundant proof is offered that the principles upon which the doctrine of judicial supremacy in this nation rests had gained clear recognition before the Federal Constitution was adopted. Chapter iv contains a valuable discussion of colonial precedents and State cases, prior to 1789, while the following chapter deals with State decisions, rendered after the Federal Constitution went into operation and before the great opinion of Judge Marshall in Marbury v. Madison (1803, 1 Cranch 137). The author's careful examination of these precedents leads him to the conclusion (in which every fair-minded student must concur) that the American Doctrine of Judicial Supremacy was well established by State decisions prior to its classical exposition by Chief Justice Marshall. "In practically every case where there was resistance to judicial decrees invalidating legislative acts, the Court's opinion and judgment were ultimately accepted and vindicated. Impeachment proceedings and legislative censure only tended to strengthen judicial power." Slowly but surely other departments of government acquiesced in the doctrine of judicial supremacy, which had won popular approval. "The way was prepared for the general adoption of the practice of judicial control of legislative acts, before the Federal courts were factors to be reckoned with in the law of the United States."

Chapter vi contains an interesting account of a device set up by several States to protect the fundamental law by a council of censors instead of by judicial decision. The plan "failed signally in Pennsylvania, accomplished very little in Vermont, and was not a successful check on the Legislature in New York." Its failure was so conspicuous that "it merely tended to strengthen the cause of those who favored judicial guardianship of Constitutions."

After tracing the development of the doctrine of judicial supremacy, the author proceeds to consider its importance in our political history. In his opinion, its growth and general acceptance during Chief Justice Marshall's term of office were due in large measure to the popular distrust and fear of legislative power. The people had embodied in the Federal and State Constitutions their ultimate conception of a fundamental law. They had committed the guardianship of these legal principles to the courts, whose decisions were to be rendered, not during the heat and partisanship of a political campaign, but in the orderly course of a legal proceeding between litigants, whose interests were affected by legislation which was attacked as violating constitutional guarantees of personal or property rights; decisions reached after full and free argument by counsel and deliberate consideration by the courts.

The triumph of Jacksonian democracy aroused a spirit of opposition to the practice of judicial supremacy both in the Federal and State courts. With the accession of Chief Justice Taney Professor Haines discovers a change of attitude on the part of the Supreme Court and a disposition to interfere as little as possible with Congressional action. In the Charles River Bridge case (1837, 11 Peters 420) he finds the new Chief Justice departing from the doctrine of judicial supremacy, and forestalling the views of present-day progessives, touching judicial interference with public-welfare legislation. Chief Justice Taney was disposed to confine judicial decisions to "those subjects only which are judicial in character and not to those that are political." He was opposed to the tendency in courts to legislate by means of judicial decisions.

The supremacy of the judiciary was challenged from another quarter dur-

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ing the War of the Rebellion and the reconstruction period. President Lincoln is represented by our author as "holding a modified form of the Jacksonian doctrine." Congress went very far during President Johnson's term in asserting its supremacy over the executive and the judiciary. At the end of that term, according to Professor Haines, indications pointed to an abandonment of the doctrine of judicial supremacy. After 1870, however, popular distrust of legislative power revived, and the adoption of the Fourteenth Amendment gave to the courts a splendid opportunity to become again the champions of personal and property rights against the aggressions of hasty and partisan legislation.

In the opinion of our author, the courts have gone further than was wise for them to go in this championship. He attributes much of the present opposition to the judiciary to its undue extension of the power of annulling legislative acts. It has failed, he thinks, to observe always the distinction between the wisdom and the constitutionality of a particular piece of legislation. This may be true. It probably is true. But the soundness of Professor Haines's judgment upon particular cases is sadly impeached by his remarks about the Jacobs case (1885, 98 N. Y. 98). He follows Mr. Roosevelt in asserting that this decision "set an almost impassable barrier in the way of tenement legislation"; an assertion that has not a shadow of justification in fact. The law was declared unconstitutional because it was not, in truth, a law to protect the health of tenement dwellers, or of cigarmakers, or of the public, but was a piece of class legislation. It was not aimed at all tenement houses, nor at any tenement houses outside of New York and Brooklyn. It neither prohibited the manufacture of cigars in the living rooms of all tenements, nor such manufacture anywhere for sanitary reasons. It was aimed at a class of cigarmakers who were competing with union men. Mr. Roosevelt has said the act was crudely drawn. It was as insincere as it was crude. The judges, both at General Term (See 33 Hun, 374-383), and in the Court of Appeals, were careful to distinguish this statute from an honest attempt to obtain healthful conditions in tenement houses; and the act was not framed nor advocated by those interested in tenement-house betterment. The decision has been characterized as one made by judges who did not know life. On the contrary, it was because these judges—Davis, Brady, and Daniels, at General Term; Ruger, Andrews, Rapallo, Miller, Earl, Danforth, and Finch, in the Court of Appeals—did know life, that they were not tricked into accepting a piece of class legislation for an honest health statute.

CURRENT FICTION.

Under Handicap. By Jackson Gregory. New York: Harper & Bros.

This is a tale of cowboys and the wild West. Mr. Gregory's purpose, however, extends beyond the mere exposition of the actual conditions of ranch life. He takes up the question of life's handicap and proves to his readers that he is not handicapped who must struggle for food and the elements of an education, but rather he who, born in the life of luxury and receiving every advantage, has learned to enjoy his dependence. For the latter is no man, but only a man's son.

Yet one such "man's son" is made a hero by Mr. Gregory, in whose capable hands he rapidly returns to the field of the worthy poor. "Greek" Conniston en route for San Francisco with the last check the whim of a rich father will advance him, is astounded by the horsemanship of a young girl trying to board the train. He follows her to her father's ranch and enlists as a cowboy to be near his lady. He is goaded on to making a man of himself by the taunts of the latter, and in the end is instrumental in reclaiming a barren tract of land in the Half-Moon country, in which the girl's father has sunk his last dollar. The real romance, however, centres upon the reclamation fight with the water-dam as heroine. Never was bride so eagerly courted or more pursued by villains. For had the reclamation plant not been ready at a given date, the villains, in the form of a rival company, would have reaped the spoils and ruined the original projectors of the scheme. In the end, however, the righteous conquer, the desert is reclaimed, and the man's son becomes a man.

Rung Ho! By Talbot Mundy. New York: Charles Scribner's Sons.

Now the gist of the thing is: Be silent.
Be calm.
Be awake. Be on hand on the day.
Be instant to heed the first note of alarm.
And—precisely—exactly—obey.

When we find gnomic verses of this sort as chapter headings in a story of India, we know where we are. It is interesting to see a literary convention getting started. Perhaps all future stories about India will have to include similar little oracles in verse; and all because Mr. Kipling happens to be as clever at verse as at prose. Anyhow, it is a pleasant custom; and on Mr. Mundy's part it seems to be a sort of courteous acknowledgment of his debt to his master. He is by no means an unworthy pupil. "Rung Ho!" is full of color and of swift and varied action. The scene is in northern India, in the days preceding the Mutiny. The real hero is Mahommed Gunga, the splendid swaggering Rangar chieftain, who in the darkest hour rallies his tribesmen to the English cause and provides them with a leader. Foreseeing the need, he takes young Cunningham, a raw subaltern, the son of his old chief, and trains him to be his father's successor. In the course of this training the reader is made to see through the young Englishman's eyes the astonishing contrasts and paradoxes of Indian life. There is a series of stirring adventures, with the suggestion of a love story; and the book ends with a glorious fight.

Somebody's Luggage. By F. J. Randall. New York: John Lane Co.

An amusing farce involving a confusion of yellow trunks (*Anglice*, boxes) and their owners. The boxes are precisely alike, the product of a big London shop. They all cross from Calais to Dover on the same boat. One of them contains a lottery ticket worth fifty thousand francs; a second contains a letter concerning a fortune; the third belongs to a professional thief; and the fourth to a young Cockney bounder. It is the bounder who becomes the chief person in the action, a foolish and cowardly figure, and rather delightful in his way. He gets the wrong box at Dover. His own box, bearing his name, is supposed to have belonged to a man lost overboard during the crossing, and our Mr. Hopper finds himself advertised as dead. As he has recently lost his job and his sweetheart, he determines to let himself be dead. Then he finds in the trunk a letter about a legacy, addressed to the man who really went overboard. He takes it to the firm of lawyers who have written it, intending to tell the truth. But this is his one independent act; from that moment he becomes the passive hero always dear to farce. How he is forced to impersonate the heir, confounded with the owner of the lottery check, bullied by an hereditary servant, pursued by supposed relatives and real detectives and criminals, and comes out of it all much more comfortably than he might have done—all this makes up a very passable bit of fooling, and might conceivably be adapted to a theatre audience by a skilful hand.

Stories of Red Hanrahan; The Secret Rose; Rosa Alchemica. By W. B. Yeats. New York: Macmillan.

The method and speech of the first six tales here collected are of the Irish peasantry, and they leave a pleasant sense that the legendary material has been but slightly rounded and elaborated. Any the reader chooses will evoke George Moore's vignette of Yeats perched like a great blackbird on some country stile, while Lady Gregory invaded a poor cottage in search of folk stories for the poet to refashion. Hanrahan

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was a hedge schoolmaster of misty period, tall, strong, red-haired, with irresistible poetic speech. The main tradition parallels the German story which gave basis to Rip Van Winkle; how Hanrahan entered a cottage a young lover, was tempted forth by an old man whose magic turned a card-pack into a fox-hunt, and slept on the mountains while the world whirled his contemporaries into old age. Of more poetic qualities are stories with so little movement that some seem chiefly designed to mount scraps of Yeats's poetry. There is the song Hanrahan made by the fireside of a wayside hut of Cathleen na Houlahan, till a blind beggar "shook his rags with a sob"; his rhymed curse on Old Age; his vision of times past, before Norman entered Ireland, and his lonely, impressive death. The tales outside this Hanrahan cycle are more dramatic, full of color and clash, with original action plainly added to the wistful beauty of the peasant conceptions. Most have mediæval glamour, with castles, kings, cruel abbots who crucify minstrels, and a brutish peasantry; but for all this objectivity of material, they waver before us like images in shadowy waters. Languorous mysticism has its fullest sway in "Rosa Alchemica," which stands apart from the rest as an unsuccessful excursion into the realms of Poe and Hoffmann.

THE LAST OF A GREAT AGE.

Thomas Wentworth Higginson: The Story of His Life. By Mary Thacher Higginson. New York: Houghton Mifflin Co. $3.00.

Mrs. Higginson's memoir of her husband, though in good taste, is not altogether without the defects which seem almost inevitable when a biography is undertaken by one of closest relationship to the subject thereof. It is also apparent that it adds little new matter to what he himself recorded in "Cheerful Yesterdays." Yet the volume has considerable charm and was well worth doing, for Col. Higginson was one of the most attractive figures of the great New England age of which he was the last eminent survivor. His life was a remarkable blending of literary productiveness and of personal achievement during the crisis of the nation, both inspired by the highest ideals. It is a career upon which every American can dwell with pride, and Mrs. Higginson has well brought out its simplicity, its unselfishness, and its never-failing cheer. Indeed, it is characteristic of the man that he wrote and named his "*Cheerful* Yesterdays" while propped up in bed during a year's serious illness when three score and ten. His faith in American democracy never waned, but waxed as long as he lived, and his humor survived. There are many instances of it in this volume, and some delightful anecdotes of himself and his friends, taken in large part from his correspondence.

There is, of course, no attempt at a critical estimate of the man or his work; to our mind, not enough attention has been given to Col. Higginson's association with John Brown and the struggle for Kansas, thus compelling the student to go to the Colonel's own writings and such books as Villard's "John Brown" for a real picture of his dauntless bravery and moral courage at this time. Of all the New England John Brown conspirators, Higginson alone stood firm when the Harper's Ferry raid came and the others fled to Canada or took refuge here and there. In the Boston Public Library there is a remarkable letter of the Colonel's as yet unpublished in full, flaming with indignation at one of the conspirators who seemed to be showing the white feather. It truly reveals the Colonel's fine character. Higginson stood four-square; he let all the world know where he was, including the United States officers of the law, just as he had during the Anthony Burns excitement. But the pro-slavery forces and their Northern sympathizers in office were careful to let him alone. He was not even summoned to appear before the Mason Investigating Committee of the Senate, although he alone had preserved his correspondence with Brown in full, to the great profit of latter-day historians. He was even left free to plan an effort to rescue Stevens and Hazlett, then in the Charlestown jail, which would have been attempted had it been in any degree possible. Naturally, this militant clergyman was the man above all others to command the first negro regiment raised on the Atlantic seaboard. The story of it he has himself recorded for all time; but the heroism he and Shaw and the Hallowells, and the other officers of these negro regiments displayed in going to war with a "halter around their necks," since they were at first foredoomed to death if captured, cannot easily be estimated.

After the war this man of action became purely a man of letters, of steadily growing prestige, and a never flagging and ever-welcome reformer, profoundly influencing all with whom he came in contact. In his every aspect he was a model citizen of the republic. When John Brown died, George Hoadley prayed that God might "give us a little of his courage, piety, and self-sacrificing spirit." It is impossible to lay down this memoir of Brown's brave friend without echoing this wish in connection with Thomas Wentworth Higginson.

The volume contains a most useful bibliography which demonstrates anew Col. Higginson's extraordinary range of journalistic activity. We are happy to note that his long connection as a valued contributor to the *Nation*, from 1877 to 1904, is recorded therein.

RELIGION AND ECONOMICS.

The Reformation in Germany. By Henry C. Vedder. New York: The Macmillan Co. $3 net.

Of making many books about Luther and his work there seems to be no visible end. This latest contribution by Professor Vedder, of Crozer Theological Seminary, makes somewhat extraordinary claims to a hearing. In his "Foreword" Dr. Vedder informs us that the student "will look in vain, in books accessible to him, for the idea that the great religious struggle of the sixteenth century was only a phase of the social revolution then going on in Europe," and that "momentous economic changes were the underlying cause of political and social movements." We had supposed that precisely these ideas had become the current coin of thoughtful writers on the Reformation from Ranke and Häusser down; but all the same we are prepared to welcome an attempt to bring them out into new significance. This is one of Dr. Vedder's justifications for his book; but there is another, which, if we may be allowed to guess, was at least equally important to him. He has wished above all things to avoid the dry-as-dust style which he seems to associate with the scientific method while at the same time he proposes himself to follow that method.

The result is certainly a readable book. Dr. Vedder has selected with good judgment the telling points in the development of the German reform, and has dwelt upon these without unnecessary detail. He has a certain sense for the dramatic, which at times is in danger of getting the better of him. It is a little too much, for instance, to speak of "the new Luther" after 1521, and to describe him as having "drunk the new wine of popular applause" and thus acquired an "insatiable craving for still deeper draughts." There was pain and struggle enough already in sight for the young reformer to make the vision of power anything but one of "sweets."

But what we miss more than anything else is any adequate treatment of that social and economic situation which the author has declared to be the most important aspect of his subject. Only in one chapter, that on the peasant revolt, do we find specific reference to economic questions, and this does not rise above the most ordinary commonplace without serious discussion. The peasants were oppressed and revolted and were crushed—that is about all.

One cannot resist the impression that Dr. Vedder's judgment of the Lutheran Reformation is largely dictated by his

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own religious connections. The warmest approval expressed for any religious group is reserved for the Anabaptists. They alone saw the issue clearly, unbefogged by any practical considerations whatever. "If," says Dr. Vedder, "these groups could have . . . won reception for this real Gospel of Jesus, . . . three centuries of struggle and bloodshed and martyrdom would have been made unnecessary, and the world would have been by so much advanced further towards social justice than it stands to-day. The Anabaptists were silenced, trampled into the mud, destroyed; and the clock of civilization was set back three hundred years." Now, one might as well say that, if only men were something other than men, history would be something other than what it is. A similar apology might be made to-day for the doctrines of "scientific anarchism." If men were so made as to need no government, then obviously no government would be necessary; but we can hardly be accused of holding back the clock of time because we do not abdicate in favor of the anarchist party. It is a gross exaggeration to say, as Dr. Vedder does (p. 345): "The Anabaptists were the real reformers, and the only real reformers, of the sixteenth century." It was easy enough then, as it always is, to make logical programmes for the Christian life; the difficult thing was so to present the cause of a true Christianity that society, as it was, would even appear to accept it and so to prepare the way for a fuller and freer acceptance by generations to come. It is to be regretted that Dr. Vedder, with his unusual preparation, did not see fit to develop much further this side of the reform movement, with its manifold reactions upon the more conservative parties. Such a presentation can be made without the continual and, in a very true sense, unhistorical minimizing of the Lutheran contribution towards ultimate religious liberty which marks the present volume throughout.

RELIGIOUS FEMINISM.

Tantra of the Great Liberation: A Translation from the Sanskrit, with Introduction and Commentary by Arthur Avalon. London: Luzac & Co.

Hymns to the Goddess. Translated from the Sanskrit by Arthur and Ellen Avalon. London: Luzac & Co.

The worship of the Supreme Spirit as a female power, and, conversely, the recognition of the female element as supreme, are not traits peculiar to the religious spirit of India. Many savage tribes recognize a grandmother-spirit as one above the gods and the worship of the *magna mater* at Rome was but a weak expression of the full significance of the original idea as held by the Orientals from whom this worship was derived. In India the cult of the female power is much older than would appear, for in its grosser form it gave rise to no permanent literature, while the hymns to the goddess derived from the "right-hand" cult do not date from more than two thousand years ago. In theory, this cult supersedes that of the Vedas and represents the only true religion of the present age.

It was a happy thought on the part of "Arthur Avalon" to present the chief works of this ancient religion in English dress. Both he and his wife are carefully trained Sanskrit scholars of the English school, and their interpretation of the hymns selected for translation is generally unimpeachable. Of these a few only have been translated before, while the "Tantra" now appears for the first time, as the complete text has not yet been published, even in the original. The learned introduction consists largely in a well-ordered explanation of the strange terms used in Tantric worship, knowledge of which is indispensable to any one taking up the subject for the first time. If, as is asserted in the Gayatri Tantra, the cult in this form was first revealed by Ganesha to the Devayoni, it is an involuntary admission of the fact that the literary side of Tantrism must have been a late development.

Nor does the character of the hymns, interesting as they are in themselves, do anything to vindicate a great antiquity for the higher cult. Hymns attributed to Shankara-acarya cannot be very old, and the Durga hymns of the epic are among its latest additions. In some cases the evidence that the mother-cult is forcibly intruded into the epic narrative lies palpably before one. Thus the goddess saves a hero who lauds her and yet has to be saved again by some other means the moment the hymn is finished. In other cases the lateness of the production may be judged from the language and verse.

It is no criticism of these two very welcome additions to our store of translations from the Sanskrit to say that mother-worship is here represented at its best, and that some obscenities are decently veiled. To the ordinary worshipper the female principle was represented as a naked woman, with whom and in the cult of whom nameless orgies were carried on as a religious ritual. Even in the later epic the goddess is preëminently the "naked" Kotavi, and in the ordinary cult the philosophy of the Tantra was practically nonexistent. It was, and is, as crude a cult as was probably the actual worship of the corresponding goddess in the West. Nevertheless, it is an extremely fascinating phenomenon which is presented in the books here translated. That God as mother appeals to higher instincts than any degradation of the cult would imply, may be inferred from the fact that even in this century one of the great ascetic saints of India worshipped God under this form exclusively; not to speak of the tendency in the Christian church to substitute the Mother of God for other manifestations of divinity. The extreme Tantrist, however, holds not so much that the goddess is a form of divinity as that the female element is the only real divine element, the forms of gods being her inferior manifestations. Thus as the older religions derived the goddess *shakti* of Shiva from him as male, so the Tantrist derives Shiva from the goddess, all gods being but manifestations of her. It is religious feminism run mad, of course; even the Hindu poet sings: "She is the goddess who exists in all things, even in the form of error." We are glad to learn that Mr. "Avalon" purposes to translate more of these Tantras. Very few scholars have the training to attempt the task. But why does the author conceal his identity under a pseudonym?

Notes

Dodd, Mead & Co. have in the press: "International Perspective in Criticism: Goethe, Grillparzer, Sainte-Beuve, and Lowell," by Gustav Pollak.

The sixth edition of F. X. Garneau's "Histoire du Canada" (Vol. I), revised and edited by Hector Garneau, has been published by the Librairie Alcan, Paris, The second volume is in the press, and will be published shortly.

The Macmillan Company announces the forthcoming publication of "The Strength of the Strong," by Jack London; "The Return of the Prodigal," by May Sinclair; "Faith Tresilion," by Eden Phillpotts..

The following numbers of a series of Romance monographs will be issued by the Johns Hopkins Press in June or shortly thereafter: "Flaubert's Literary Development in the Light of His 'Mémoires d'un Fou,' 'Novembre,' and 'Education sentimentale,'" by A. Coleman; "Sources and Structure of Flaubert's 'Salammbô,'" by P. B. Fay and A. Coleman; "La Composition de 'Salammbô' d'après la correspondance de Flaubert," by F. A. Blossom.

THE Harness Prize Essay for 1913, "Elizabethan Drama and its Mad Folk" (Cambridge: Heffer), by Edgar A. Peers, is a creditable review of the maniacs and melancholics, the victims of delusions and the pretenders of madness who haunt our early drama. The author wisely sticks close to his texts and to contemporary notions concerning mental troubles and their treatment; he brings to his subject no modern medical or ethical prepossessions. What emerges very clearly from this study of whips, chains, and darkened rooms and of ravings usually intended and no doubt accepted, though the convention is now somewhat outworn, as comic, is the su-

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periority of Shakespeare over his contemporaries. This is not merely because Shakespeare in a few striking cases contrives to make madness tragic; it is because throughout he is here as elsewhere a more sensitive recorder of the facts.

A TRANSLATION, with a few slight alterations and thirteen charming illustrations of Charles Bastide's "Anglais et Français du XVIIe Siècle" which appeared in 1912, is published by Lane under the title of "The Anglo-French Entente in the Seventeenth Century" ($3 net). It consists of a miscellaneous collection of essays on the lives and activities of French travellers, merchants, literary men, and refugees in England from the time of Queen Elizabeth to that of Queen Anne. Here one can learn of the various routes from Paris to London in the age of Louis XIV, and the duration and expense of the journey, or the details of the sojourn of Shakespeare in London from 1598 to 1604, at the house of the Huguenot wigmaker, Christopher Mongoye. The careers of such men as Guillaume du Gard, editor of the French weekly newspaper—the *Nouvelles Ordinaires de Londres*—which was published at the English capital from 1650 to 1657, and Thémiseul de Saint-Hyacinthe, the first French translator of Robinson Crusoe, are pleasantly described. There are some amusing and significant specimens of Frenchmen's English, and two more weighty chapters on "Huguenot Thought in England." The accurate preservation in the present volume of the lucidity, grace, and precision of the original French is apparently largely due to the fact that M. Bastide has been his own translator. He is thus more than justified in quoting on his title-page the famous words of Roger Ascham, "Even as a hawke flieth not hie with one wing, even so a man reacheth not to excellency with one tongue."

A FEW weeks ago—March 5—we noticed the first volume of the illustrated edition of Macaulay's "History of England," the first illustrated edition of this work ever published, edited by C. H. Firth, Regius Professor of Modern History in the University of Oxford (Macmillan; $3.25). The second volume has now appeared, and bears out the splendid promise of the first. It is a rich treasury of reproductions of paintings, letters, cartoons, broadsides, medals, and the like pertaining to the subject under treatment. The frontispiece is a reproduction in color of the painting of the Duke of Monmouth, by Sir Peter Lely, in the National Portrait Gallery, and among the other full-page plates in color are those of James II, Queen Mary of Modena, Dryden, and, as prophetic of the Revolution, William III as a child. Military critics will be interested in the sketch-plan of the battle of Sedgemoor, taken from the Pepysian library, and in the "part of a plan of the camp at Hounslow," from an engraving in the Sutherland collection; literary antiquarians will wish to see "Monmouth Routed" and "Rebellion Rewarded with Justice," both from the Roxburghe ballads; while a wide circle will enjoy "The Pope and Devil: the Fool and Cardinal," "Calvinism on Its Death-bed," and other caricatures. Between one and two hundred of these illustrations are scattered among the five hundred pages of the volume, virtually all of them contemporary with the events whose vividness they heighten.

AN anthology of the verse of English Canada ("Oxford Book of Canadian Verse"; Oxford University Press) incurs the necessary disadvantage of representing neither a whole race nor a whole country; it expresses a section of a race and a section of a country. The reader of this volume gathers two main impressions of Canadian life, those of health and of sequestration. Everything is pleasantly suggestive of a grave, manly, and sound people, but suggestive, no less decidedly, by the limitations in theme and sentiment, of a national inexperience comparable to that attributed by Professor Wendell to the earlier centuries of American literature. The limitation is felt even in the able work of the better poets—in the lustihood and ebulliency of Bliss Carman, the penetrating if fitful imagination of Wilfred Campbell (who edits the volume), the sinewy picturesqueness of Charles G. D. Roberts, the lustrous and marmoreal finish of Archibald Lampman, and the quivering suggestiveness of Ethelwyn Wetherald. The pursuit of completeness, the feeling that variety of names, even when unsustained by variety in idea or method, is preferable to maintenance of quality, is responsible for the inclusion in the anthology of many poems which neither amiable sentiment nor facile verse can raise beyond the level of mediocrity. Skill in rhythm is much commoner than power of phrase, and the metrical aptitude is more evident in making the most of the normal beat of the measure than in the coinage of felicitous variations. A subdued and austere, but vital and speaking, landscape serves as the frequent theme and the continuous background or undernote of the verse, and nowhere are the artistic capacities of the writers more happily evinced than in the sureness with which, in this field, they achieve the combination of poetical worth with realistic accuracy. Points meriting a slighter notice are the sufficient body of agreeable patriotic verse, the scarcity of urban and social lyrics, the surprising subordination of the sexual passion even in its most delicate forms, and the savoriness of a few lyrics by William H. Drummond in the French Canadian's dialect English.

THE fourteenth volume of the "Publications of the Colonial Society of Massachusetts" (published for the Society) not only maintains the high level of interest attained by its predecessors, but surpasses some of them in the novelty and value of the communications printed. Five articles appear that are noteworthy contributions of fact and reference. The paper by Francis Apthorp Foster on "The Burning of Harvard Hall, 1764" contains lists of student losses that are so minute in the details furnished as to arouse suspicion in the mind of the reader. Prof. Kittredge's essay and supplement on "Cotton Mather's Election into the Royal Society" put to rest forever all doubts that have been held from Mather's time to the present as to his right to the letters F. R. S., though they show at the same time that he never was a fellow in the technical sense, having never undergone the formality of a ceremonial admission. The same writer's contribution of letters from Samuel Lee and Samuel Sewall to Dr. Nehemiah Grew contains a wealth of learned annotation upon a score or more of *curiosa,* from apothecaries to raccoon grease. Chester N. Greenough's admirably critical study of "John Dunton's Letters from New England" is an extraordinary disclosure of plagiarism, and emphasizes "the necessity of extreme caution in accepting as a fact or as original anything attributed to Dunton or claimed by him as his own." Samuel E. Morison has added a sort of preliminary chapter to his "Life of Harrison Gray Otis," by taking up the question of "The Property of Harrison Gray, Loyalist," and narrating as his most interesting topic the efforts of Gray to recover from John Hancock a debt of nearly £1,000, with the result that he failed to obtain a farthing from Hancock in his lifetime, and left to his grandson the task, as it happened, of procuring two-thirds of the debt from the Governor's widow. The volume includes many shorter communications of consequence, upon only one of which is comment necessary. Albert Mathews, in his remarks upon Henry Newman, would have rounded out Newman's career more fully had he noted the fact that Newman was colonial agent for New Hampshire for many years, and left a large collection of papers that are now in the Bodleian Library.

FROM Mitchell Kennerley we have received "The Fair Haven" and "The Humour of Homer and Other Essays," by Samuel Butler. The latter volume contains a biographical sketch of Butler by his friend H. Festing Jones. The Homer essay gives in epitome Butler's favorite notion that the "Odyssey" is virtually a satire against mankind composed by a clever Sicilian spinster. The eleven other essays contain, besides some delightful fooling, two sketches of the Lombard Alps, the territory covered in "Alps and Sanctuaries," and three essays "The Deadlock in Darwinism," in which Butler attacks with characteristic wit and cogency the theory of a mechanical natural selection. The volume represents Butler's main predilections, is free from his occasional *longueurs,* and may be recommended as a beginning to those who wish the easiest approach to the great thinker and baffling ironist of "Erewhon." "The Fair Haven," on the contrary, is only for the adept, and difficult enough for him. Written in 1873, when theological discussion was rife, it purports to be the eirenicon of a thoroughly emancipated Christian. The imaginary author, John Pickard Owen, a thin disguise for Butler himself, proposes to save Christianity by proving its cardinal miracle, the resurrection. In this vindication he gives the rationalistic skeptics their entire point of view and half their case. Setting side by side the views of orthodox Christianity and of the skeptics—an analysis

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made with unsparing candor—he endeavors to find a common ground of understanding. The book ends disappointingly with what can only be called a burlesque substantiation of the resurrection from the equally difficult miracle of the ascension. Some of Butler's most brilliant pages are in this book. It is one of the strongest anti-dogmatic tracts ever penned. Yet the whole effect is unsatisfactory. The blend of seriousness and irony is baffling in the extreme. At the time "The Fair Haven" was reviewed as a notable work in apologetics and as an insidious manœuvre of an atheist. Butler, who was at bottom neither apologist nor atheist, was satisfied with the ambiguous effect he produced. His reader of to-day will hardly share such satisfaction. One likes to know where an author stands, particularly when religion is involved. Still the general point of view is highly prophetic. All that Butler says about the spiritual value of historic uncertainty and in general about the right kind of legend as superior to any sort of mere fact might be put in the mouth of any Modernist, and no Modernist has pursued the anti-dogmatic course with anything like Butler's ability and raciness.

THE subjects of Horace B. Samuel's essays, "Modernities" (Dutton), range from personages as comparatively remote in time as Heine, Stendhal, and Disraeli, to Strindberg and Frank Wedekind. The author believes them all reasonably characteristic of the modern movement which started with the French Revolution. Other studies deal with Nietzsche's "Genealogy of Morals," "The Weltanschauung of Miss Marie Corelli" (!), Arthur Schnitzler, Emile Verhaeren, and "The Future of Futurism." The essay on Miss Corelli, by the way, contains a delicious comparison of her work with that of Mrs. Elinor Glyn. Of course, the writer might have chosen De Musset, Ibsen, Gorky, Sudermann, and Shaw for his essays, and have been no more put to it to explain why he grouped them in one volume, and why he called the book "Modernities." As it is, he acknowledges his difficulty, but thinks that his chosen ones possess a "spirit of energy, of fearlessness in analysis, whose sole *raison d'être* and whose sole ideal is actual life itself." This is saying very little. As a matter of fact, Mr. Samuel had written a number of acute, and sometimes ironical, studies of writers who interested him. He thought he should like to put them between book covers. This he has done—and a well-informed book is the result.

THE excellent series of popular handbooks published by B. G. Teubner of Leipzig, under the common name "Aus Natur und Geisteswelt," has been enriched by a revision of the volume entitled "Henrik Ibsen, Björnstjerne Björnson und ihre Zeitgenossen," by the late Professor Bernhard Kahle. In its revised form this little book is nothing short of admirable for lucid simplicity. The outgrowth of a series of popular lectures delivered in Frankfort in 1907, it is conclusive proof that a German critic can be intelligible when he chooses. It has the unpretentious form of a rapid re-telling of the substance of each critic's works in their chronological order. Biography, criticism, and all generalization are for the most part incidental, yet there is enough of unobtrusive comment to place each writer definitely and to qualify his merits and defects very sharply. If ever a series of essays on literary masterpieces were in any sense a substitute for the books discussed, it is true of the essays that make up this little volume; yet no one who reads it can fail to find his appetite whetted for the books described. Besides Ibsen and Björnson, there is detailed treatment of Jonas Lie, Kielland, Amalie Skram, Garborg, and Knut Hamsun.

"CHAUCER and the Roman de la Rose" (Columbia University Studies in English and Comparative Literature: Lemcke & Buechner), by Dean Spruill Fansler, gives us a useful conspectus of the influence of the great French poem upon Chaucer. The ground has been so thoroughly worked that one is not surprised to find that the author has to offer nothing new that is of importance, but the definite classification of the various forms of influence on Chaucer's reading, style, situations, descriptions, etc., makes the debt of the English poet to his French originals clearer than ever. Dr. Fansler sifts with good judgment and sobriety the immense number of parallels which have been suggested by previous scholars, and he adds a few of his own, as, for instance, in the Manciple's Tale, where the lines on the necessity of reining the tongue are traced to the "Roman de la Rose" rather than to Albertano of Brescia, as different commentators have assumed. On the other hand, he suggests that in his description of the God of Love and his train of ladies Chaucer was following Machault's "Dit du Vergier," and not the "Roman." The suggestion, however, does not strike us as convincing.

NOTES FROM ABROAD.

PHILATELISTS, in the course of this year, will have the pleasure of new French colonial issues of postage stamps. For Djibouti, in East Africa, the seaport of the route up to Abyssinia, designs have been made by the painter Montader. They are oblong in shape. One represents goats browsing on rocks, with a native tambourine player framed between. Another, in gray-blue on rose color, is the railway bridge of Hollé-Hollé. A third, in black and green, is a young Arab girl of Djibouti. Other stamps are to be issued for the French Congo and Madagascar. It is expected that their artistic quality, added to novelty, will help to an end not postal—but not to be neglected in postage-stamp issues since the collecting craze has so developed—the sale to amateurs. Such sales in certain cases have gone far towards covering the expenses of the issue.

THE attempted revival of the famous opera balls in Paris has at least recalled their place in French literature and art. They were begun by the Regent in 1716 and were at their highest in Balzac's time. In 1830, the great orchestra leader Napoléon Musard transformed the "cancan" into the "galop infernal," which Daumier illustrated. That which is bound, in spite of all protest, to go down as the Pope's dance—*la furlana*—appeared there, taken from "La Muette de Portici," which Auber produced at the Opéra in 1828. Alfred de Musset danced and Alexandre Dumas, the romancer, brought his son, the future playwright, to see. Gavarni's text to one of his cartoons of the opera ball is still remembered: "What a lot of women—and to think they eat every day! That's what gives a swagger idea of man!"

Science

THE NATIONAL ACADEMY OF SCIENCES.

WASHINGTON, April 24.

The National Academy of Sciences held its annual meeting in Washington on April 21-23. A year ago the Academy celebrated its semi-centennial, and there are many reasons for believing that in the half-century now entered upon it will develop an importance and usefulness greater than that already attained. One of the outward evidences of this tendency is the foundation by Dr. George Ellery Hale, the distinguished foreign secretary of the Academy, and his brother and sister, of the William Ellery Hale memorial lectures on the various aspects of the theory of evolution. These were successfully opened at the present meeting by two lectures by Sir Ernest Rutherford, F.R.S., upon the "Constitution of Matter and the Evolution of the Elements."

In his first lecture on Tuesday Sir Ernest described recent work on the nature of molecules and atoms, dealing first with Perrin's remarkable work on the Brownian movement. This is shown under a powerful microscope by very small solid particles immersed in a liquid, which are seen to be in perpetual motion of an absolutely irregular kind. It has been conclusively demonstrated that the motion of these particles, one one hundred thousandth of an inch in diameter, is due to impacts against them of the molecules of the liquid. They strike them on all sides at random and drive them hither and thither in a manner which, although irregular, conforms in so remarkable a way to the laws of probability that we may calculate the number and size of the molecules.

Another discovery of the last two years is that of the law of reflection of the X-rays by crystals, investigated by Laue and Knipping in Germany and by Bragg in England. It has long been assumed that the properties of crystals are due to the arrangement of their atoms or molecules in simple geometrical order, and investigation of the geometry shows that there are over two hundred possible ways of grouping. It is found that a beam of the invisible X-rays from a vacuum-tube produces on

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the photographic plate a large number of spots distributed with great regularity around a central image. The assumption is that these spots are due to the setting in vibration of all the atoms, which send off radiations in all directions. The rays cause an interference like that produced by ordinary light, so that from the measurement of the photographs may be determined not only the wave-length of the X-rays, until now unknown, but even the distances by which the atoms are separated one from another.

Leading up to the subject of the electron, or particle, proved by Sir Joseph Thomson to be 1,800 times lighter than the lightest atom, that of hydrogen, Sir Ernest conducted the beautiful experiment of the beam of cathode rays, made luminous by a fluorescent screen. The beam, being deflected by a magnet held near, is shown to be composed of small particles charged with negative electricity. The discovery of radioactive substances, his contributions to the knowledge of which have won for Sir Ernest Rutherford the Nobel Prize, has made clear that these bodies emit radiations known as beta-rays, which are found to be composed of small particles moving with great velocity and to be identical with the negative electrons of the cathode ray in the vacuum tube. It was suggested that the atoms of all the elements are composed of these primordial electrons, but Rutherford's own work has demonstrated the corresponding importance of the alpha rays, composed of much heavier particles than the beta particles, travelling at a much slower speed, and *positively* charged. It is by means of these alpha and beta particles that the evolution of the radioactive elements, a series which now contains about thirty members, is explained. At intervals an atom explodes with great violence, emitting an alpha or beta particle, and changing its atomic weight and chemical nature. These atomic changes are more violent than any known chemical reactions, and it is to them that the extraordinary properties of the radioactive bodies are due.

In spite of the enormous number of alpha particles emitted per second, Rutherford has accomplished the apparently impossible task of counting them, and the lecturer concluded with a brilliant experimental demonstration of this remarkable feat. A minute tube of radioactive gas, so powerful as to cause fluorescence in a crystal bright enough to be seen by the whole audience, was held near a tube having a fine hole through which the alpha particles might enter, and affected by its electrical action a sensitive electrometer. This instrument, composed chiefly of a very thin fibre, projected by a powerful microscope upon the screen, enabled the audience to count the alpha particles entering the hole, one for each kick of the electrometer fibre.

In the second lecture Sir Ernest prefaced his own theory of the atom by showing the wonderful photographs of C. T. R. Wilson, on which may be seen the actual tracks of the alpha and beta particles, made visible by their action on the droplets of water produced in a fog-chamber. These trails, though in general straight, show sudden angular changes of direction, which are explained as impacts with atoms. The changes of direction are so sudden that they must be caused by enormous forces, an observation which has led Rutherford to his construction of the atom as a positive, very small nucleus, surrounded by rings of negative electrons, like planets around an infinitesimal sun. Through this system the foreign particle penetrates and is strongly deflected by the central nucleus, in a manner comparable with the experiment wherein a magnet, hanging as a pendulum from the ceiling of the room, was suddenly deflected by a fixed vertical magnet under it.

The lecturer described the experiments of his own pupil, Mosely, on the reflection of X-rays and gamma rays from radioactive substances by the different chemical elements. It was long ago shown by the chemist Mendelejeff that if the elements are arranged in the order of their atomic weights certain properties periodically recur, but the reason for this has been very dubious. The spectra found by Mosely have led to the startling generalization that there may be attached to the atoms of the various elements certain characteristic numbers far more regular than the atomic weights, in that they change from one element by the same whole number. Thus the elements fall naturally into a table in which there are only three gaps, indicating elements for the chemists still to discover. What do these atomic numbers represent? According to Rutherford, they denote the number of unit positive charges in the central nucleus, to each one of which corresponds an electron in the planetary ring. This daring generalization, if proved to be true, may well entitle the physicist, Sir Ernest Rutherford, to be considered the Œdipus of the riddle of the chemical sphynx.

Only a few of the remaining thirteen papers which were read in the session of Wednesday can be here reported. W. H. Howell, of the Johns Hopkins Medical School, in a paper on "Causes of the Clotting of the Blood," stated that the fundamental process in the clotting is a chemical reaction between a protein called fibrinogen in the blood with an enzyme called thrombin, which causes the fibrinogen to set into a jelly, as was demonstrated by the speaker by mixing the two colorless and limpid fluids. To the question of the origin of the thrombin it is replied that calcium salts are essential to its production, but it is not clear why the blood does not clot while in the blood-vessels. Dr. Howell does not believe in the "tertium quid," which has been supposed to prevent the reaction, but he has succeeded in separating out a protein compound which has no action on fibrinogen, but which on being brought into contact with calcium is converted into thrombin. There is in the blood a substance that prevents the reaction, which is found in the salivary gland of the leech. Howell has found that a liquid can be obtained from the corpuscular elements in the blood which will not clot. The reason that the protection from clotting ceases when the blood is shed is that when the corpuscles touch solid substances they disintegrate, and from them comes a new material which with the calcium makes the thrombin.

Jacques Loeb, of the Rockefeller Institute, in New York, in a paper on "Heterogeneous Hybridization," undertook to answer the question why the sperm of one species does not fertilize the eggs of another somewhat remote from it. Loeb believed that if some means could be found of forcing the spermatozoa of one species into the egg of another, then fertilization would take place. A controlling influence seems to be exercised by calcium salts in the solution enveloping the egg. When the jelly surrounding the egg of the sea-urchin was removed by acid, the egg could be fertilized by its own sperm, but not by that of the star-fish, but in the presence of calcium the eggs were fertilized by that of the star-fish, and all developed.

W. H. Humphreys, of the U. S. Weather Bureau, in a paper on the "Relation between American Temperatures and European Rainfall," premised by stating that changes in the earth's temperature are due to changes in the sun's surface and the earth's atmosphere. When sun-spots are numerous we have low temperatures, and conversely, when volcanic eruptions cause dust to rise above the highest clouds the dust acts as a screen against the sun's rays and we have lower temperatures. The rainfall changes with the humidity in the atmosphere; for when more water evaporates more must fall to keep the balance. In a hot year much water evaporates and there is more rain, while the cold years are dry, contrary to current opinion. In order to confirm this reasoning Mr. Humphreys has considered the Atlantic Ocean, over which winds blow generally from the west, so that hot weather in America may be expected to evaporate much of the water which falls abundantly in England. The averages of rainfall in England, displayed graph-

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ically in curves compared with the American temperatures at corresponding times, show a striking agreement.

Henry F. Reid, of the Johns Hopkins University, in considering the "Movements of Magnets Caused by Earthquakes," attempted to determine whether the observed movements of magnetic indicating instruments are due to changes in the earth's magnetism during the earthquake, or merely to mechanical shaking. Mascart attempted to settle this question by suspending a bar of copper of the same size and shape as the magnet, and since it did not oscillate, while the magnets did, he concluded that the disturbance was magnetic. Reid, however, calls attention to the fact that in the case of the magnet a counterweight is necessary to counteract the tendency of the earth's magnetism to tip the magnet from the horizontal, and that the displacement of the centre of gravity causes an entirely different mechanical effect. By an ingenious examination of the mechanics of such systems he shows in an apparently convincing manner that the shaking of the supports of the magnet will produce all the observed motions.

The annual dinner of the Academy was rendered memorable by the presentation of a new medal, endowed by Mrs. Helen Hartley Jenkins, of New York, in memory of her father, Marcellus Hartley, and given by the Academy for "Eminence in the Application of Science to the Public Welfare." The first award of the medal was to Col. George Washington Goethals for his work in the construction of the Panama Canal, and to his colleague, Surgeon-General William Crawford Gorgas, for his work in sanitation that made the construction of the Canal possible.

ARTHUR GORDON WEBSTER.

The expedition to Dutch New Guinea by Mr. A. F. R. Wollaston, whose entertaining account of it is given in the *Geographical Journal* for March, has made a substantial addition to science, notably that of ethnology. The hill natives, who were most carefully studied, are an absolutely primitive people, apparently without a religious idea. Among the natural history collections made were sixteen new species of rhododendrons and eighteen species of birds of paradise. To the concluding part of Prof. J. W. Gregory's answer to the question "Is the earth drying up?" is added the interesting discussion of it by noted scientists. There was a general acquiescence in his conclusion, fortified by a remarkable collection of evidence, that "in historic times there has been no world-wide change of climate." Among the other contents are a paper on "Relief in Cartography," by Capt. H. G. Lyons; "Physical Characteristics of the Siachen Basin and Glacier System," by Dr. W. H. Workman, and a statement by Sir E. H. Shackleton as to the composition and aims of his proposed Trans-Antarctic Expedition.

Drama

CHRIST AND THE CHURCH.

The Master. By W. G. Hole. London: Erskine Macdonald.

This little two-act play, by W. G. Hole, who has already won a conspicuous place among modern poets and dramatists with his "Queen Elizabeth" and "The Chained Titan," is a work of singular power and beauty, remarkable not only for the dignity and spiritual insight with which it treats a subject of great delicacy, but for compactness of construction, tenseness of dramatic situation, and felicity of literary description. Bold in conception and development, unflinching and logical in demonstration, it is absolutely free from mere emotional sensationalism. Stephen Phillips, in an appreciative "foreword," calls it a "severe masque," but it is a veritable tragedy, unsuitable indeed for the theatre, except before a very special audience, but in all technical respects capable of effective reproduction in action. He lays stress upon the charm of its natural imagery, and very justly, but its preëminent distinction is to be found in its trenchant exposition of the irreconcilable differences between the creed and practice of a dominant ecclesiasticism and the essence of the Christian faith as taught by its Founder. It proposes a problem, but unlike most problem plays, it does not shrink from giving the answer. What, it asks, would happen if Christ came on earth again to-day, as He came before? And the reply is that He would again be crucified if the Church were his judge. The scene, to be sure, is allotted to the seventeenth century, but the moral, in its application, is clearly intended to be contemporary.

The first act occurs in the open space before the cathedral of a great city, whither the Master has come attended by a great crowd of the common people who, as of old, have received him gladly. In the foreground various minor characters discuss the incidents that have accompanied his appearance, until interrupted by the entrance of the Cardinal Prince Bishop, a very frail old man, with his Secretary of State, Gaspardi; his almoner, Silvanus, and his guard. Gaspardi, a clerical zealot of the inquisitorial type, urges the Cardinal to proceed against the alleged Messiah as an impostor and enemy of the Church, but the Cardinal, more devout and statesmanlike, and harassed by a sense of responsibility, is inclined rather to heed Silvanus, a simple priest, who has been listening to the mysterious stranger and been impressed by the magic of his eloquence. In a vivid piece of descriptive verse he depicts the apparently miraculous transformation of a fallen woman of which he has just been the witness, and boldly asks the Cardinal, how, if this should be the Christ, he would choose to meet Him, as a servant bearing office, or one of the crowd? Gaspardi, in a fine speech, impetuously declares that the Church's head would necessarily be greeted with all the Church's pomp, to which Silvanus replies in a passage which contains the gist of the play and is worth quoting as a fair sample of Mr. Hole's work:

What if, as you would have it, at the sign,
The great doors flinging open of themselves,
Bells pealing and the organ pouring forth
Fit welcome for the master of the world,
And in high state the hierarchs of the Church,
Blazing in ordered pomp about the porch,
The Pope, a vassal prince of vassals, ready
To pay low homage—what if then approached
From out the common crowd a common man:
A carpenter with shavings in his beard
Smelling of resinous wood new sawn, or, say,
A strange blue-jerseyed fisherman, his hands
Sodden and chafed from handling midnight nets?
What then would happen, think you? Would the Church,
Her splendor so apparent and her pride
So justified, with joy transfigure him
And make his glory greater than her own?
Or would she fling her wealth aside—that wealth
She has indeed so wisely striven to gain
Else had she failed—slough all her splendor off
And humbly fit herself for such a master?
It must be one or other—this or that.

But Gaspardi is unshaken. He insists, against the protestation of the Cardinal, that the pretensions of the Master, who has been brought to the front, shall be put to a crucial test. Let him prove his divinity by restoring life to the dead child which a poor widow has laid at his feet. The scene which follows is one of rare pathos and dramatic intensity. Throughout it, as throughout the play, the central figure is mute, but his disciple, Melchior, protesting his own faith, avows his wonderment that Gaspardi, after all that he has seen and heard, should demand a special miracle to strengthen his. The colloquy is conducted with fine terseness and point, and the suspense culminates in the final hysterical appeal of the woman for compassion and help, the curtain falling at last upon a tableau of the sorrowful but silent master, the deeply perplexed Cardinal and the triumphant, mocking Gaspardi.

The second act is devoted chiefly to a remarkably subtle analytical study of

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the character of the Cardinal, a character intrinsically noble, in which the original instincts of simple devotion have been blunted or confused by the intricacies of theological speculation and pride in the glory of the Church. Utterly opposed as he is, in character and principles, to the fiercely intolerant Gaspardi, he yet finds himself impelled by what he deems the inexorable logic of circumstances to agree with him in the conclusion that the Christ, in whose divine identity he now believes, must die. To his confidant, Silvanus, who has confessed his own conversion, he compares himself with Caiaphas—whom he represents as the predestined instrument of Heaven's will—and argues that the whole scheme of redemption would have failed if his judgment had been other than it was. This leads up to a scene of startling originality and boldness, but so inspired by grave intellectual and spiritual purpose as to offer no offence to the religious. The Cardinal, confronted alone with his prisoner, tells him that he is recognized, and then proceeds, with a really extraordinary grasp of the imagined situation, to expound his case. His argument is too long to be given in detail here, but it is no less remarkable for sophistical skill than for eloquence of literary expression. In effect, it is a plea that the reappearance of a peasant Christ would be a virtual disavowal of all that the Church—meaning ecclesiasticism in general, not necessarily any one particular division of it—has been, and done, through the ages. To go back to first principles, to acknowledge that the whole fabric of modern ecclesiasticism was based on a radical misconception of the true Evangel, would be to shatter faith and work irreparable mischief and ruin. Therefore, argues the Cardinal, I, as Caiaphas, like him a predestined instrument, and, like him, perhaps, incurring damnation, must condemn you to a second Calvary, but a Calvary without publicity—and thus, by your second sacrifice, confirm and strengthen the Church which you originally came to establish. But, at the last moment, the Cardinal, quailing before the steady and silent regard of his captive, is shaken by doubts, and, assuming the attitude of a suppliant, dies, as he asks whether "it is yet too late."

The moral of the parable is clear enough. Whatever variety of opinion may be possible concerning its validity and justice, there can be no question of the literary, imaginative, and dramatic power with which it is conveyed and illustrated.

Small, Maynard & Company announce for publication on May 2 the 1914 edition of "Who's Who in the Theatre."

The Gymnase Theatre in Paris has produced "Pétard," a new play by M. Henri Lavedan.

Music

VALUABLE HINTS FOR SINGERS.

The Lost Vocal Art and Its Restoration. By W. Warren Shaw. Philadelphia: J. B. Lippincott Co. $1.50 net.

Self-Help for Singers. By David C. Taylor. New York: H. W. Gray Co. $1.

How to Sing. By Lilli Lehmann. New York: Macmillan Co. $1.75.

The loss of the Old Italian method of singing is often deplored as the greatest calamity in the history of vocal music. Teachers believe that if its secrets could be recovered, all present difficulties would be overcome, and there would be no more theoretical strife and discord. The decline in vocal instruction was, in the opinion of the author of "The Lost Vocal Art," coincident with the beginning of what is now known as scientific voice production, based on the investigation of physiological facts. Garcia's discovery of the laryngoscope started this method of instruction; but it is significant that, although in his printed works physiological details are dwelt on, in practice he soon ignored them. Santley remarks that in all his conversations with that great teacher he never heard him say a word about larynx or pharynx, glottis, or any other organ used in the production and emission of the voice. Furthermore, no evidence has been found that the old Italian masters called the attention of pupils to the physiological phenomena involved in the art of singing. The physiological method lured later teachers and pupils away by promising a short cut to vocal glory; but the results were disastrous.

Mr. Warren is not one of those who deny that our generation has produced great singers. Individual teachers have trained great vocalists, but their methods have not been made the common property of instructors. What is needed is a movement to standardize voice culture; and this movement should not be along physiological lines, but along the psychological lines followed, in all probability, by the old Italians. Our teachers should train the voice and thereby train the vehicle, instead of training the vehicle in the hope of thereby training the voice. The ear must be taken as guide—and here lies the gist of Mr. Warren's book. Students as a rule have to be taught what is, and what is not, good in the sounds of their own voices. They are therefore dependent at first on the judgment of the master. Gradually, under his guidance, they learn how to detect in the sounds of their own voices and those of others the desirable as well as the undesirable tones. How to avoid the latter and improve the others the author attempts to show in Part ii of his book.

David C. Taylor's book on "The Psychology of Singing" is repeatedly cited by Mr. Warren, who, in truth, got some of his main arguments from it. He does not, however, endorse Mr. Taylor's ideas as to the importance of imitating the voices of great singers, because that tends to destroy individuality. However that may be, Mr. Taylor's book is one of the most important treatises on the vocal art ever published. As a theoretical work requiring close attention it is not, however, adapted to the needs of the average vocal student. The author has, therefore, issued his "Self-Help for Singers," a little volume of 64 pages, in which the main lessons of the larger work are set forth concisely and lucidly. It is a most suggestive and valuable treatise, which no teacher or student can afford to ignore. Its scope is indicated by the chapter heads: The Correct Use of the Voice and How It Is Attained; Ear Training for the Purposes of Artistic Singing; Musical Imagination and Its Influence in Singing; The Technical Training of the Voice; Exercises for Developing the Middle Voice; Coloratura Singing.

In 1902 the Macmillan Company published Richard Aldrich's lucid and trustworthy translation of Lilli Lehmann's admirable book on her vocal art ("Meine Gesangskunst"), under the title of "How to Sing." The demand for it was so great that it had to be reprinted in five subsequent years. It is now issued in a new and revised edition, in which some of the points that had remained obscure in the first edition are expressed more intelligibly. It is worth noting that Lehmann, who has possessed the gift of the true bel canto as taught by the old Italians, nevertheless uses physiological directions, even to the extent of printing colored diagrams. Throughout the book the technical instruction is agreeably varied by autobiographic gossip and references to other great singers of her time, and their peculiarities. No other singer has ever described her art and her methods so fully as Mme. Lehmann has hers. At the age of sixty-six she still enchants audiences. To know what she has done thus to preserve her voice should surely be of superlative interest to all teachers and students. She is very severe on the methods by which artists are now "turned out in factories, that is, in so-called conservatories, or by teachers who give lessons ten or twelve hours a day."

HENRY T. FINCK.

Thirty-six different operas have been sung during the present season, eighteen of them in Italian, thirteen in German, four in French, and one in English. Of these thirty-six operas, 154 performances were given at the Metropolitan. This includes fifteen double bills and two benefit performances, in each of which four acts of different operas were presented.

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Fourteen of the operas were also sung in Brooklyn, ten in Philadelphia, one in Albany, while Atlanta, this week, will hear eight. In the number of performances Wagner leads (as always) with thirty-six, Puccini coming next with thirty-one. Verdi had sixteen, Humperdinck twelve, Strauss and Leoncavallo nine each; Wolf-Ferrari, seven; Moussorgsky and Mozart, six each; Charpentier, Montemezzi, Victor Herbert, and Ponchielli, five each; Massenet, four; Mascagni, Gluck, and Donizetti, three each; Offenbach, two; Gounod, one.

One of the features of the Cincinnati music festival (May 5 to 9) will be the singing of Bach's B minor Mass, with the assistance of one hundred girls, who will sing the second soprano part, leaving the regular soprano choir of the big chorus undivided. The great May festival chorus of adults is under the personal training of Dr. Ernst Kunwald, who will conduct the entire festival. The Cincinnati Symphony Orchestra will be used, Cincinnati's two famous musical institutions being thus combined. The soloists will be Alma Gluck, Florence Hinkle, Schumann-Heink, Margaret Keyes, Evan Williams, Daniel Beddoe, Pasquale Amato, Henri Scott, and Douglas Powell. "The Damnation of Faust," of Berlioz, will be the opening programme on May 5. On May 6 the Bach B minor Mass will be sung. On Thursday there is a matinée orchestral programme, with Amato and the children's chorus, and the following evening the Verdi "Requiem" will be given. On May 9 the festival will close with two performances. At the matinée Schumann-Heink will be the soloist, and the children's choir will sing in the Mahler symphony, and in the evening Alma Gluck will be the soloist; the closing number will be the Ninth Symphony of Beethoven.

In Monte Carlo, where several of Massenet's operas had their first hearing, a monument to him has been erected. It is the work of the sculptor Bernstamm, who also made the Berlioz monument in that city.

"Czerny: Perfection in Style" is the name given to the twenty-five characteristic études or finishing studies of that famous pupil of Beethoven and teacher of Liszt, issued for the first time in America by Schirmer. It is edited by Sigmund Herzog, who has done his work well. Attention is called to the fact that some of these studies (notably 5 and 22) foreshadow Chopin.

Among the singers who will be heard in Paris in the performances of the Boston and the Covent Garden Opera Companies in the ten weeks beginning last Monday are: Emmy Destinn, Louise Edvina, Mary Garden, Melba, Nielsen, Maggie Teyte, Bender, Schaefer, Margarete Matzenauer, Ferrari-Fontana, John McCormack, Martinelli, Johannes Sembach, Pasquale Amato, Scotti, de Segurola, Marcoux, and Malatesta. The operas to be performed are "L'Amore dei tre Re," "Les Masques," by de Lara; "Un Ballo de Maschera," "Il Barbiere di Siviglia," "Don Giovanni," "Manon Lescaut," "Die Meistersinger," "Tristan und Isolde," and "Figaro."

Art

OLD TIMEPIECES.

English Domestic Clocks. By Herbert Cescinsky and Malcolm R. Webster. Illustrated. New York: E. P. Dutton & Co. $10 net.

To collectors and students of American furniture this book is valuable; to those whose range is international, indispensable. Clocks are notoriously hard to classify, explain, and assign to definite periods and influences. The authors of this sumptuous work have collated and interpreted their data in a painstaking and discriminating spirit.

The advantages of their collaboration are obvious. Mr. Cescinsky, also author of "English Furniture of the Eighteenth Century," has made exhaustive researches among clock cases and their accessories. Mr. Webster is a practical clockmaker, the importance of whose qualifications is not easily overstated. Much current writing on old clocks lacks precision and authority because the writer knows the clock solely as a piece of decorative furniture. Much more than that is, of course, required. Cases are often earlier or later than the mechanism in them. A name-plate may bear the name not of the maker, but of a repairer. To fix a date, even approximately, means to include several factors. All brass lantern, or "Cromwellian" clocks, for example, are popularly supposed to be very old. Yet they really were manufactured, especially in provincial districts, well into the nineteenth century.

The development of the English clocks prized by the collector may be said to begin with the introduction of the pendulum as regulator. This is the point from which Mr. Webster's illuminating chapters on clock construction start. Anent a familiar dispute that concerns the invention, the safe statement is made that "the date of the pendulum as applied to English domestic clocks is approximately about 1660, and the honor of the invention has been variously attributed to Richard Harris, Christian Huygens, Ahasuerus Fromanteel, or Robert Hooke. It is certain that its use was common in Germany and Italy earlier than 1660." The new type of regulator was directly responsible for the long case clock, since protection was required for the pendulum, which, for recording time in seconds, must be nearly 40 inches long.

The date of the appearance of the "grandfather clock" in England our authors are inclined to set back from 1680 to about 1670. Nothing is said regarding much earlier references in American inventories to this kind of timepiece, the existence of which is positively asserted by Miss Esther Singleton and more cautiously urged as probable in Mr. L. V. Lockwood's 'Colonial Furniture in America." Whereas one well-known handbook tells us that the first English tall clocks were made by William Clement about 1680, Messrs. Cescinsky and Webster illustrate a very fine long-case clock signed by "Johannes Fromanteel, Londini," which, on internal evidence, they assign to 1670-5, saying that it "is perhaps the very earliest example of a long-case clock which was ever made."

The book consists largely of descriptions of typical clocks in English collections, private and public. One notes with interest the late introduction of mahogany, probably not before 1760, as the fashionable wood for clock cases. This coincided with the beginning of a decline in standards of workmanship and design, culminating in the gigantic and ugly Yorkshire clocks. The terms "Chippendale" and "Sheraton," as applied to clocks, are, it is shown, often meaningless or misleading. It has never been settled whether the designs of these great artists were actually used by clockmakers. Neither of them certainly knew much about clocks and their manufacture, and the authors give reasons for believing that their published designs must have been derisively received by the trade.

The manufacture of English long-case clocks and other clocks of artistic design languished in the nineteenth century, when even the best of the old work was neglected. Their restoration to honor came, apparently, a little later than in this country, for it is stated that "only during the last twenty years have these masterpieces of the old clockmakers been greatly esteemed and cherished; they were frequently relegated to lumber rooms during the Victorian era, to moulder or rust, the cases broken up, and the movements sold as scrap metal."

"Flanders," by Max Rooses, in the Ars Una series (Scribners), has the merits which characterize these miniature and fully illustrated histories of art. The little volume is densely packed with information, yet written with enthusiasm and very readable. Few readers perhaps will share Mr. Rooses's admiration for certain of the Antwerp Romanists. It seems premature, in a general handbook, to accept any exact identifications for the Maître de Flémalle. Rooses takes Hulin's view, for which the evidence is at best merely circumstantial, that the Maître is no other than Robert Campin of Tournai, teacher of Rogier de la Pasture and of Jacques Daret. The value of the fairly full bibliographies is lessened by the absence of logical classification—a not infrequent defect in this series. A third of the entries arranged by artists would be much more useful, and some notation for especially important articles would be welcome. The proofreading has not been the most careful. These are minor blemishes in an excellent and useful work.

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Finance

THE STOCK EXCHANGE AND THE MEXICAN NEWS.

If the movement of prices on the Stock Exchange, at the outbreak or during the progress of a war, were governed by nothing but events in the one direction, it would provide an invaluable index to the trend of affairs. But a stock market cannot cease to "reflect" other influences because it is also measuring the probabilities of war, and therefore there are often perplexing cross-currents in a war-time market. One of these has already occurred in the present episode.

Until Friday of last week, the New York Stock Exchange had stubbornly refused to show the expected signs of dismay and demoralization over the thickening horizon of our Mexican situation. That heavy selling of securities, by home investors, bankers, and speculators, which traditionally accompanies outbreak of hostilities, seemed to be wholly lacking. The market was expectant and apprehensive, but not disordered.

Suddenly and without warning, on Friday, selling orders in our securities were executed for European account, in such quantity as to break prices with great rapidity. It was inferred at once that financial Europe was either drawing conclusions which our own markets had not drawn, or had received news which had not reached our markets. But the cabled news which followed showed that the home securities on the London and Continental markets—notably British consols—were suffering more severely than our own securities. Private dispatches from the foreign financial houses presently set forth the unexpected view that the cause of this selling lay in Europe, not in America. What the trouble was, did not plainly appear. One European market reported that it was the shipment of arms from the Continent to Ulster; another, that it was Russia's accumulation of gold, with a view to military preparations; still another, that it was the illness and approaching death of the old Austrian Emperor, and the political confusion which might be expected to follow.

But the effect of the selling on our own stock exchanges was not altered by the explanation; and in Wall Street the conclusion continued to be drawn, despite the cables, that the Mexican situation lay at the bottom of it. Prices on the New York Stock Exchange, therefore, ended the week with every semblance of a "war market," and, in fact, the market's action provided a very accurate mirror of the mood and feeling of the entire community, in regard to the successive occurrences in the Mexican affair. It is probable that the news and rumor of Sunday, when the Stock Exchange was closed and newspaper "extras" in New York published wildly extravagant stories of what was happening in Mexico, would have thrown the market into still greater demoralization. In the light of what followed, the incident recalled those early July days in the war of 1898, when the stock market closed on Saturday with disquieting news from the army before Santiago, when the dispatch from Gen. Shafter came on Sunday, stating the probability that he would have to draw back his troops, and when only on Monday morning did the country learn of Admiral Sampson's destruction of the Spanish fleet.

Something like this occurred in the present instance, when, following the gloom and despondency of Sunday, the Monday morning newspapers reported Huerta's acceptance of the Latin-American mediation and contradicted the stories of wholesale pillage and murder practiced in Mexico against the American residents. Beginning with an advance in the early London market for American securities, prices advanced with great violence at Monday's opening, rose further that day, and advanced sharply again on Tuesday.

Such a sequence of movements on the Stock Exchange leaves the inference, as to just what is predicted for the Mexican affair, more perplexing than usual to trace. There are three general possibilities in this Mexican adventure. The crisis may be surmounted by some extraordinary accident of good fortune —such as Huerta's unreserved withdrawal, and the assent of Carranza and Villa to a general adjustment—which would presently terminate hostilities. The campaign may be short, effective, and entirely successful. Or we may have a long and arduous struggle in defeating Huerta, destroying or capturing his army, and pacifying the country.

The third of the possible results is not altogether pleasant to consider, even by the very numerous people who have believed that our intervention in Mexico was inevitable. The probable effect on the country's financial and industrial fortunes, however, even of such an outcome, can easily be exaggerated. Nothing has been more certain, throughout all the recent reaction in finance and industry, than that the country's position was fundamentally sound. This war situation, whatever its ultimate result, has not come on a business position inflated by a "credit boom" or on markets overextended with speculation. Such a condition prevailed when the Boer War broke out, and when the Balkan War began, and a good part of the business strain and financial disorder, which accompanied and followed both those episodes, was a far more direct consequence of the pricking of a bubble than of the simple cost of war.

This country's present situation has no resemblance to that which prevailed in 1899 and 1912. To use the market's familiar phrase, we are thoroughly "liquidated," and the liquidation has not even been a consequence of intrinsic weakness. Business and finance have been taking in sail during fourteen successive months, in which the underlying conditions—in the United States, at any rate—would amply have warranted spreading out more canvas.

The reaction of the past two or three months has been largely due to sentimental or imaginary causes. It is difficult to suppose that it has not been greatly overdone. It has ignored what at the moment is an extremely favorable position in that most important in all the fundamentals of prosperity, the outlook for the harvest. All these things being so, it is reasonable to assume that, even if it were to be our ill fortune to find ourselves confronted by a costly war, we should be better prepared to meet the strain than was any nation that has gone to war since we went to war ourselves in 1898.

BOOKS OF THE WEEK.

RELIGION AND PHILOSOPHY.

Allen, A. L. The Message of New Thought. Crowell, $1.25 net.
Barker, E. Letters from a Living Dead Man. Kennerley. $1.25 net.
Bergson, H. Dreams. Trans. by E. Slosson. Huebsch. 60 cents net.
Bertrand, L. Saint Augustin. Appleton. $3 net.
Boutroux, E. Natural Law in Science and Philosophy. Macmillan. $1.75 net.
Coffin, H. S. University Sermons. New Haven: Yale University Press. $1.50 net.
Cooper, H. H. Right Living. Chicago: McClurg. $1 net.
Fleischer, C. American Aspirations. Huebsch. 50 cents net.
Gottheil, R. Zionism. Philadelphia: Jewish Publication Society.
Haldane, J. S. Mechanism, Life, and Personality. Dutton. $1 net.
Holt, Edwin. The Concept of Consciousness. Macmillan. $3.25 net.
Locke, C. E. A Man's Reach. Eaton & Mains. $1 net.
Loeb Classical Library: St. John Damascene. Trans. by H. Mattingly and G. R. Woodward. Plato, trans. by H. N. Fowler. Macmillan.
Münsterberg, H. Psychology and Social Sanity. Doubleday Page. $1.25 net.
Orchard, W. E. The Temple. Dutton. $1 net.
Osler, W. Man's Redemption of Man. A Way of Life. Hoeber. 50 cents each net.
Rompapas, J. The Book of My Life. Rabelais Press.
Saint Hilaire, J. B. The Buddha and his Religion. Dutton. $1.25 net.
Sarker, B. K. Introduction to the Science of Education. Longmans. $1.10 net.
Stanton, Horace E. Telepathy of the Celestial World. Revell. $2 net.
Strong, A. H. Popular Lectures on the Books of the New Testament. Philadelphia: Griffith & Rowland. $1 net.
Walpole, G. H. S. The Shrine and the Presence. Dutton. $1 net.

GOVERNMENT AND ECONOMICS.

Barnard, W. G. Regulation. Seattle: Regulation Publishing Co. $1 net.

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Best, H. The Deaf. Crowell. $2 net.
Bigelow, John. American Policy. Scribner. $1 net.
Drysdale, C. V. The Small Family System. Huebsch. $1 net.
Hillquit, M., and Ryan, J. A. Socialism, Promise or Menace? Macmillan. $1.25 net.
Morley, E. Women Workers in Seven Professions. Dutton. $2 net.
Public Papers of Governor Sulzer. State of New York.
Scott, W. A. Banking. Chicago: McClurg. 50 cents.

SCIENCE.

Hall, A. D. A Pilgrimage of British Farming. Dutton. $1.50 net.
Hind, H. L., and Randles, W. B. Handbook of Photomicrography. Dutton. $2.50 net.
Moritz, R. E. Memorabilia Mathematica. Macmillan. $3 net.
Moulton, F. R. Celestial Mechanics, New Edition. Macmillan. $3.50 net.
Rockwell, F. F. The Gardener's Pocket Manual. MacBride Nast. 75 cents net.
Roosevelt, T., and Heller, E. Life Histories of African Game Animals. 2 Vols. Scribner. $10 net.
Sharp, D. L. Beyond the Pasture Bars. Century. 50 cents.
Verill, A. H. Harper's Gasoline Engine Book. Harper. $1 net.

HISTORY AND BIOGRAPHY.

Beard, C. and M. American Citizenship. Macmillan. $1 net.
Bryan, W. B. A History of the National Capital. Macmillan. $5 net.
Cromwell, J. W. The Negro in American History. Washington: American Negro Academy. $1.25 net.
Great Men: Louis Pasteur. Dickens. By A. Keim and L. Lumet. Stokes. 75 cents net each.
Ireland, A. Joseph Pulitzer. Kennerley.
Joyce, P. W. A Social History of Ancient Ireland. Longmans. $7.50 net.
Moore, G. Hail and Farewell. Vale. Appleton. $1.75 net.
Russell, C. E. These Shifting Scenes. Doran. $1.50 net.

FICTION.

Bacheller, I. The Marryers. Harper. $1 net.
Ball, E. H. Traffic in Souls. Dillingham. 50 cents net.
Baroness Orczy. Unto Cæsar. Doran. $1.35 net.
Barr, A. E. Playing with Fire. Appleton. $1.35 net.
Blake, M. Mathew Ferguson. Dillingham. $1.25 net.
Dehan, R. The Cost of Wings. Stokes. $1.25 net.
Foster, M. Keeping Up Appearances. Appleton. $1.25 net.
Hamilton, C. The Blindness of Virtue. New edition. Doran. $1.25 net.
Hughes, R. What Will People Say? Harper. $1.35 net.
Hunt, V. The Celebrity's Daughter. Brentano. $1.35 net.
Jennings, A., and Irwin, W. Beating Back. Appleton. $1.50 net.
Le Queux, W. The Four Faces. Brentano. $1.35 net.
Moffat, E. S. The Desert and Mrs. Ajax. Moffat & Yard. $1.25 net.
Newte, H. W. C. The Home of the Seven Devils. Lane. $1.35 net.
Oxenham, J. Red Wrath. Lane. $1.25 net.
Reeves, A. A Lady and Her Husband. Putnam. $1.35 net.
Scarborough, G. The Lure. Dillingham. $1.25 net.
Tennyson, Jesse F. The Milky Way. Doran. $1.25 net.
Van Schaick, G. Sweetapple Cove. Boston: Small, Maynard. $1.35 net.
Vorse, M. H. The Heart's Country. Houghton Mifflin. $1.35 net.
Wild, I. Drum's House. Dutton, $1.35 net.

JUVENILE.

Armitage, C. T. Bob Spencer, the Life Saver. Sully & Kleinteich. $1 net.
Boyles, V. D. and K. The Hoosier Volunteers. Chicago: McClurg. $1.35 net.
Brown, E. A. When Max Came. Boston: Lothrop, Lee, Shepard. $1.20 net.
Douglas, A. M. The Red House Children's Vacation. Boston: Lothrop, Lee, Shepard. $1 net.
Garis, H. R. Charlie and Arabella Chick. Fenno. 75 cents net.
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Stoker, R. E. Andy at Yale. Sully & Kleinteich. $1 net.
Todd, B. L. Hiram, the Young Farmer. Sully & Kleinteich. $1 net.
Williamson, M. John and Betty's Irish Visit. Boston: Lothrop, Lee, Shepard.

MISCELLANEOUS.

Bacon, P. V. Elements of German. Allyn & Bacon.
Hopkins, T. The Romance of Fraud. Dutton. $2.50 net.
Lilies, W. G. Auction Bridge. Barse & Hopkins.
Lytton, C. Prisons and Prisoners. Doran. $1 net.
Macpherson, W. How to Argue Successfully. Dutton. 60 cents.
Pearson, E. L. The Secret Book. Macmillan. $1.25 net.
Selected Short Stories, edited by Claude M. Fuess. Merrill. 35 cents.
University of Toronto Studies: Vol. XVIII. Toronto: Glasgow, Brook & Co. $1.50.
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